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THE BEGINNING OF THE NEW ST. PAUL'S COLLEGE, TOKYO—BISHOP MCKIM LAYING THE CORNERSTONE

See page 533

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

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THE PROGRESS OF THE KINGDOM

NOT because this is an August issue do we give the advice with which this item is headed. Quite

Let Us
Keep Cool

aside from seasonal considerations, it is pre-eminently a time for the people

of the United States to keep cool. The terrific catastrophe in Europe was largely precipitated by misunderstanding and unwarranted apprehension. The immediate cause of the war was chiefly psychological. Nations in a sort of nightmare saw others attacking them and sprang to the attack. It would seem that a little more cool-headedness among the rulers of Europe might have prevented the present chaos.

At any rate it is a good plan before avenging an injury to be sure that an injury was intended. Prolonged patience is not a mistake when grave issues are being decided. If against our desire we are forced to intervene in Mexico, we should at least not be hurried into it by an attack of hysteria.

But unquestionably the spirit of fear is abroad in the world, and if given sway it may lead to vast misfortunes. An example of this is seen now and again in comments which the public press makes concerning a pos-

sible conflict with Japan. Echoes of a like character are even heard in the halls of Congress. To proclaim such an idea, or to instill it in the mind of the nation, is nothing less than wicked. We may easily hypnotize ourselves into believing that any sort of bogie man threatens, but if we clash with Japan the fault will most certainly be our own. In this connection we desire to quote with utmost approval the words of Judge E. H. Gary, president of the Steel Trust, in speaking before the American Iron and Steel Institute:

"We do not approve of suggestions occasionally made in the Congress of the United States, or elsewhere, that there is imminent danger of trouble with Japan, for we understand that conflict is sometimes brought about by insinuations and insults. It is neither desirable nor necessary to have any serious controversy with Japan. Except as the result of mutual arrangement, we wish for nothing they possess, and we believe they seek nothing that belongs to us. We would not oppose any legitimate effort on their part to progress in competition with us, and the same disposition may be expected of them. They have shown wonderful capacity and skill in developing their resources and in ex-

panding their commercial interests, and we admire them for it. We have no feeling of envy or covetousness, and the same is true of them. In fact, the feeling of the great majority, and indeed practically all of the American people, towards all other nations and nationalities, is one of genuine and sincere friendship. We can and will be of service to them, and they can be of service to us. The more they prosper, the richer we become; the more influence and power they possess, the better it will be for us if we are alive to our duties, our obligations and our opportunities. The great future advancement of all the nations of the world in every worthy particular will result from friendly co-operation—a desire and effort to be of service, every one to all others.”

AS we begin this editorial we are struck by the fact that it is a long time since anything has been said in these columns about the Christian-
The Church and the Jew ization of the Jewish race. Is not

that fact a commentary upon the attitude of the Church toward the whole problem? Somehow we seem to have taken for granted that to turn the Jew toward Christianity is an impossible task. Our churches in New York and other great cities become submerged by a growing Jewish population, and the reason given for their removal is that “they were surrounded by Jews.” The hopeless note which such a statement indicates should set the Christian Church to thinking seriously upon its mission and the methods of fulfilling it. The task which was set for the men of the first century ought not to be impossible for the men of the twentieth.

It is a problem, and admittedly a difficult one. There is much to justify the feeling that a Jewish population is impervious to Christian influence, but there is nothing to justify the

Church in despairing of the power of the Holy Spirit to change even the Jew. Certainly our own Communion has not faced with sufficient seriousness its obligation to reach the men of “all kindreds, and peoples and nations and tongues” who are gathered within our national borders. In spite of some high ideals and large visions we are still an esoteric Church.

It is good, therefore, to hear of an honest and successful effort to carry out our obligation toward our Jewish brethren. There appears elsewhere in this issue a brief article touching upon this subject and written by one who is actually engaged in the work. The success already achieved is an earnest of better things.

IN this issue appears an interesting statement by Dr. Rudolph B. Teusler, prepared at our request, concerning the general

The Future of Medical Missions

question of hospital and medical work in mission lands, having in view particularly the situation at St. Luke's International Hospital, Tokyo, Japan. Probably even those of us who are laymen recognize that a great change is taking place in the medical fraternity. Specialization, with the hospital as its central point, is becoming a most important factor in medicine. Doubtless Dr. Teusler is correct in saying that if we are to command the services of the best men to teach the principles of the Christian faith through their medical skill, we must be prepared to provide them with adequate facilities for the highest exercise of their profession. This seems to be a sound argument in favor of the development of centers like St. Luke's International Hospital. In this connection it is timely to quote the following comment, made in the journal of the American Asiatic Association:

“An effort to establish in Tokyo a

thorough and modern hospital under American control and ownership should appeal to Americans, and it deserves their interest and support. The hospital is not only an urgent necessity, affecting the welfare of every foreigner resident in or passing through Japan, but it will prove a convincing and clear-cut demonstration of the practical methods adopted by liberal-minded Americans in evincing their genuine friendship for Japan. Like other nations, the Japanese believe a thing when they see it, and here is offered an opportunity to prove to them in a most practical and concrete way the sincerity of our oft-repeated assurances of friendship."

AS has been foreseen, the missionary forces of the world are bound to suffer grievously because of the destruction of so much of the best young manhood of the nations. Not

The Call for Help

in material wealth only, or chiefly, will the awful waste be felt. Many European missions in non-Christian lands are sadly under-manned and running at half-speed. While there is a partial compensation in the fact that native helpers have bravely undertaken responsibility, it is impossible for the newly-trained Christians to meet the need in all respects. Not only American money but American manhood will certainly be called upon. An instance in point is furnished by a letter from the Rev. W. E. S. Holland, M.A., formerly warden of the Oxford and Cambridge hostel in Allahabad, India, now principal of St. Paul's Cathedral Mission College in Calcutta. Two of the men on his staff have been killed in the war, and two or three other men from Oxford and Cambridge who were to come out have enlisted.

English missions in India certainly have a claim upon America, and the appeal is being made for two first-

class young Americans to join the staff of this college, which is rapidly becoming one of the finest Anglican colleges in the whole of India. They should be unmarried, with university qualifications, keen personal workers, and ready to fit into a self-forgetting brotherhood of service. The opportunity offered is described as incalculable. An ample salary will be paid, free quarters supplied and travel expenses met on a five-year agreement.

This is only a sample of other calls which are to follow. It has always been our conviction that a closer touch with the work of Mother Church in India would be of great value to us. It was altogether reasonable that up to this time we should have kept out of India, where the English Church is doing such effective work, but when the call for help comes, either to associate ourselves with work already undertaken or perhaps to establish work of our own, our responsibility in the matter should be carefully weighed.

BEYOND doubt all Christian people are more eager than ever for the coming of world-wide peace, but as the months drag on, and the war zone widens and the contest grows

Praying for Peace

more terrific, our public prayers for peace is not increasing in intensity. Oftentimes services are held without a definite petition for this great need being voiced. Although this may look like forgetfulness on the part of the clergy it is probably due to something else. The first shock of the war has long passed. Like other evils, we have grown somewhat familiar with it. The intensity and the fervor of our petitions in the early days, and the spirit which gave them birth, can perhaps not be exactly reproduced. Then, too, the one or two prayers to which the resources of some of the clergy seem to be limited, have grown familiar and a bit commonplace. Some are too long

for frequent use. These and other facts doubtless have an influence upon what seems to us a slackening of intercession.

Yet as the need grows deeper and the shadow darker we should pray more earnestly and lead our people so to do. Is it not possible that the clergy may be approaching the matter in a somewhat cumbersome and artificial way? Long prayers, abounding with specific petitions, desirable as they may be on some occasions, are not necessary to call out the devotions of the congregation and to awaken in their hearts a real cry for peace. It seems to the Editor that the Church has provided us with the very thing we need to make it possible that no service, however brief, shall be held without a petition for peace. He would suggest that in all services, especially the Holy Communion, immediately before the benediction there might properly be said the versicle and response from the Office of Evening Prayer:

V. Give peace in our time, O Lord.

R. *For it is thou, Lord, only that makest us dwell in safety.*

These voice the double need which we all feel; that is, for the cessation of the war in Europe, and for the preservation of our own nation from the maelstrom of war. Also these words are entirely familiar to Church people, and the congregation would instinctively answer the call of the versicle by making the response. Where it has been tried the effect is excellent, and the impression is deepened by the fact that the congregation gives actual voice to its own petition. The insertion of this versicle and response in the service is not liturgically objectionable, but follows the practice in many of the Church's ancient offices.

That Churchmen, both as congregations and individuals, shall continuously pray for peace is of course the important matter. As a means of so

doing, the above suggestion may commend itself to some. May God soon give the response we have so long sought!

AT the moment it seems that the question at issue between the United States and Mexico will be amicably settled.

The Way Out In Mexico

But he is a rash person who would prophesy the permanence of the agreement. More and more we are recognizing the instability of the entire situation, dependent upon and resulting from the ignorance of the population. How can the average Mexican be just in his estimate of the United States when the average American, with so much larger opportunities of knowledge, has so often misunderstood the Mexican? What is to be expected of a nation two-thirds of whose people cannot read and write?

It is interesting to note that since the minds of many have been focused upon Mexican affairs there seems to be a better recognition of the great need of education and training—exactly the sort of work which the American missions in Mexico have been attempting for many years; and there is food for thought in a correspondence which appeared recently in *The New York Times*. Responding to a letter which had previously appeared, Mr. Everett P. Wheeler, a well-known Churchman, states:

"Your Worcester correspondent asks: 'Why should not the government of the United States offer to spend, say ten million dollars, to establish schools, colleges and universities to train the youth of Mexico in the arts of self-government?' The youth of Mexico undoubtedly need training, but allow me to call attention to the fact that the religious people of this country have been trying to do exactly what your correspondent suggests. For example, the Episcopal

Church has had a bishop and twenty-five clergy in Mexico, many of them native Mexicans. They have established schools, a college settlement house, industrial school and farm. Other religious bodies have done the same. The Young Men's Christian Association also has been giving religious, intellectual and physical training. But when they have appealed to the people of this country for support, and assured us that ten times the money they were spending could be used to advantage, most of our citizens unfortunately have turned a deaf ear.

"This government cannot undertake to establish universities in Mexico. That is no part of the business of the American government, but individuals can and should give all possible support to the enterprises already begun for this very necessary purpose. We are told that the Mexican expeditions will cost \$125,000,000. This comes out of the taxpayers. If these taxpayers had been willing to give a tenth of that sum, probably the expeditions we have been obliged to send would have been unnecessary."

LAST month we printed an article on "How Our Church Came to Georgia," in which appeared a picture

of "The Beehive Church" on St. Simon's Island. It

was so called because at a critical period in the history of the parish it was found that a swarm of bees had filled the steeple with honey, from the sale of which the indebtedness was liquidated and the repairs made. Out of this grew a little later a "Beehive Missionary Society."

Following out this interesting bit of history, a correspondent writes us enclosing a poem inspired by the story of the bees, written by the Rev. Dr. John Henry Hopkins in 1843, while

he was visiting in Savannah. In his volume of poems published in 1883 he makes a pathetic little preface, saying that it was written and published at the urgency of an enthusiastic friend who thought that the proceeds would be "something handsome for missions." "But," says the author sadly, "the venture was a loss, and I bore the entire cost of publication." It is a pity that Dr. Hopkins could not have lived to see the missionary awakening of to-day, to which no doubt his prayers and poems contributed more largely than he realized.

THE BEES OF S. SIMONS

There lies, far in the bosom of the seas,
An island fair;
The summer long the patient little bees
Are busy there.
The honey that they gather all year round
Buzzing from flower to flower,
They hoard it in a quaint bee-hive they've
found
In the old church tower.

Their store is taken every year, nor do
The bees complain;
They know that God will send, next spring,
a new
Supply again.
The produce of their careful gatherings goes
To men in lands abroad,
Who preach "glad tidings of great joy" to
those
Who know not God.

Like Jonathan, when fainting he did roam
The hungry waste;
How was he quickened when an honey comb
He did but taste!
So to these weary laborers on lone shores
This little hive supplies
The amber droppings of its annual stores
To light their eyes.

Poor Christian! e'en in such small folk as
these
A lesson see.
Doth God take such good care for tiny
bees
Yet none for thee?
Then say not, Little Faith, thou hast no
power
To gather honey too,
All round thee bloom the flowers, and every
flower
Is filled with dew.

THE SANCTUARY OF MISSIONS

THE TRANSFIGURATION

MASTER, it is good to be
High on the mountain here with
Thee;

Here, in an ampler, purer air,
Above the stir of toil and care,
Of hearts distraught with doubt and
grief,

Believing in their unbelief,
Calling Thy servants, all in vain,
To ease them of their bitter pain.

Master, it is good to be
Where rest the souls that talk with
Thee;

Where stand revealed to mortal gaze
The great old saints of other days;
Who once received on Horeb's height
The eternal laws of truth and right;
Or caught still smaller whisper, higher
Than storm, than earthquake, or than
fire.

Master, it is good to be
Here on the Holy Mount with Thee;
When darkling in the depths of night,
When dazzled with excess of light,
We bow before the heavenly voice
That bids bewildered souls rejoice,
Though love wax cold, and faith be
dim,

"This is My Son, O hear ye Him."
—Dean Stanley.

THANKSGIVINGS

WE thank Thee—
That the opening of the third
year of European war finds us
still at peace.

That the important work of building
St. Paul's College, Tokyo, Japan,
has been begun. (Page 533.)

For the steadfastness and devotion of
the women who are the life of many
a small mission. (Page 551.)

For those who minister so unselfishly
to the child life of America.
(Page 539.)

For the tireless zeal and brave patience
of Anglican missionaries in
Alaska. (Page 549.)

INTERCESSIONS

WE pray Thee—
That the prayers of the
Church may be heard and peace
established in the earth. (Page 529.)

That we may more effectively minister
to Mexico in making known the
power of the Gospel. (Page 530.)

That thy Church may have a truer
understanding of medical missions
and their needs. (Page 543.)

That the seed sown in summer conferences
may bear rich fruit in the
lives of our Church workers. (Pages
555 and 570.)

That we may seriously lay to heart
our failure to reach the Jewish race
with the message of thy Son. (Page
537.)

To move thy people freely to give
of their substance for the advancement
of thy kingdom and the salvation of
all men.

PRAYERS

V. Give peace in our time, O Lord.

**R. For it is thou, Lord, only, that
makest us dwell in safety.**

FOR PEACE AT HOME

O Father of mercies, the Hope of
all in need, we Thy children
abiding in this goodly land of
ours, comforted by its Christian liberty,
its just law and its happy unity,
turn to Thee in these days of strife
and blood on other shores and ask
that Thou wilt preserve us from the
miseries of war. We ask it in the
name and for the sake of our Lord
and Saviour, Jesus Christ. *Amen.*

FOR PEACE ABROAD

UNTO Thee, O Lord, we cry, in the
night of the world's darkness, for
the coming of the dawn of peace.
Is not the earth Thine? Are not the
hearts of all men in Thy keeping?
Remember the desolated homes, the
long suspense of waiting, the sorrows
of the exiled and the poor, the growth
of hate, the hindrance of good, and
make an end of war. By the love we
bear towards fathers, brothers, lovers,
sons; by the long agony of trench and
battlefield and hospital; by the woe
brought home to the hearts of mothers,
and by the orphaned children's need;
hasten Thou the coming of the ages
of good will. Raise up leaders for
the work of peace. Show us our part
in this redemption of the world from
cruelty and hate and make us faithful
and courageous. In the name of
Him whose kingdom is our heart's desire
and whose will for men is love,
our Lord and Saviour Jesus Christ.
Amen.



THE REV. MR. TAGAWA, BISHOPS McKIM AND TUCKER AND DR. REIFSNIDER

THE NEW ST. PAUL'S COLLEGE BEGUN

By the Rev. J. Armistead Welbourn

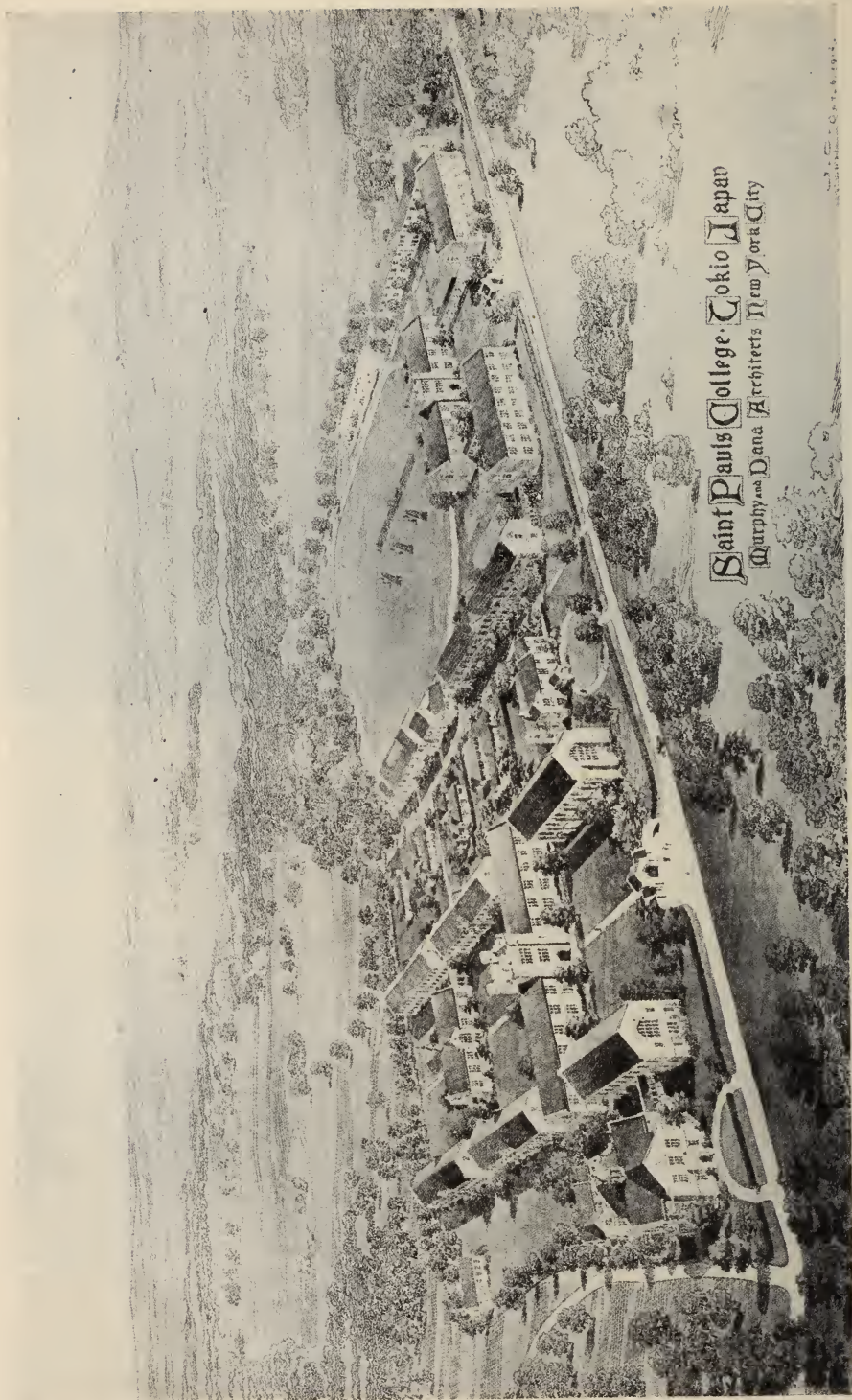
MAY 29 was a day of great comfort and pleasure to all connected with St. Paul's College, Tokyo, for it marked the official beginning of the long-expected new buildings. As one approached the site of the college on that fine spring afternoon he saw that at last the broad field had a sign of something doing. The many little sheds Japanese builders require were up, many temporary bamboo fences too, covered now with the red and white curtains usual on festive occasions.

Quite a crowd of college students and school boys were gathered in the enclosure, and under the tent that marked the position of the chapel, the foundations of which were visible,

were many teachers in the college, with a fair number of Japanese and foreign ladies.

From the Central Theological College across the road came the procession of clergy, with the officials of the college and the two bishops in the rear. The officials, who were in college gowns and hoods, were Rev. Chas. S. Reifsnider, L.H.D., president; Rev. J. S. Motoda, Ph.D., principal; Rev. J. Hubard Lloyd, vice-principal; Rev. Mr. Suto, secretary of the college; and Mr. J. McD. Gardiner, a former president of St. Paul's.

During the singing of a hymn the procession entered the tent. Bishop McKim immediately began the service with an exhortation followed by pray-



THE FUTURE ST. PAUL'S, THE BEGINNING OF WHICH HAS JUST BEEN MADE IN THE LAVING OF THE CORNERSTONE OF THE CHAPEL

ers and singing. Rev. Mr. Tagawa read the short lesson from I Cor. iii: 10-15, and after the singing of "The Church's One Foundation," Mr. Suto read the list of the contents of the stone. The actual closing of the stone by Bishop McKim was next, and this was accompanied by appropriate prayers.

Dr. Motoda made the address of the occasion. In this he spoke briefly of the history of St. Paul's, founded by Bishop Williams in 1874, the many changes until the present school was licensed by the government in 1898 and the college opened in 1907. Then there was something about the buildings to be built now, and those to be put up later; he also mentioned the further hopes for the development of the college in "establishing on this plain of Ikebukuro, a great institution of learning, to advance the principles of Christianity in Japan."

With the benediction from the bishop the service was over, and dur-

ing the singing of "Stand Up, Stand Up for Jesus" the procession wended its way back to the Divinity School.

The new St. Paul's was really begun!

From the laying of the cornerstone described above to the St. Paul's that is to be, as shown in the architect's drawing, is a far cry, but we have faith to believe that the seed here planted will come to full fruition. Our bishops and missionaries in Japan, as well as many influential Japanese, are urging on us the need of a great educational center which shall do for Japan what Boone and St. John's Universities are doing for China. If, as one of Japan's leading statesmen has declared, Western education without the religion of Christ will be fatal to his country, our obligation to provide such an institution as this is apparent. Surely the American Church will not let Japan lack the help that has been given so generously to another great nation of the Orient.—EDITOR.



DR. MOTODA MAKING THE ADDRESS

A RITUAL MURDER IN INDIA

By Rev. Hebert Halliwell, Bangalore, South India

INDIA is fast becoming a country of violent contrasts and striking contradictions. The West has impinged on the East, but there is very little affinity. India has adopted much of the Western habit and custom, but mentally she stands very much where she has stood for age-long centuries. The wealthy Hindu will buy an up-to-date motor-car and go to the races in it, but the same day, he will have risen early and done "puja" before the family idol. His brow, smeared with ashes or painted with the vermillion caste-mark, will attest his adherence to the old order.

Not only so, but superstition retains its grip as tenaciously in the twentieth century as in the nineteenth. During the last twelve months half a dozen cases of "suttee" or self-immolation have taken place in the largest city in the Indian Empire, Calcutta, up till recently the seat of government of the Governor-General and Viceroy. This is a rite forbidden by law, and punishable with very severe penalties, but it is practised, and when performed is regarded by strict Hindus as entirely meritorious.

Within the last few weeks a startling case of "ritual murder" has come to light. It occurred in the Azamgarh district, a place well within the influence of the holy city of Benares. The "thanadar," or local police-station sergeant, had occasion to visit a burial-ground. He found there four men standing by the side of a newly filled-in grave. He put one or two searching questions, when a sound came from the ground directly under his feet. He had the presence of mind to capture the three or four grave-diggers. Another cry was heard and when the grave was opened, there came to view a living baby girl about

a month old. The thanadar did his best for her, but she died.

The girl, it seems, had one tooth when she was born, and this fact, added to the disgust with which Indian parents greet the birth of a daughter, prepared their minds for other events. Three days after her birth some pigs of the village were found dead, and this was attributed to the presence of the baby with the tooth. The next day a calf died. The day after, a house in the village was burned down, and a Brahman was called to exorcise the spirit of bad luck. The soothsayer confirmed the theory that the baby with the tooth was possessed of a "rak-shasha," but he volunteered to expel it on the usual terms of liberal hospitality for himself and his party. That night the baby's father fell ill. He jumped to the conclusion that the rak-shasha in his daughter was too strong for the Brahman's "mantras," so he determined to get rid of the baby.

Similar tragedies are the direct result of Hinduism, which even today has such marvellous hold on the people whom we sometimes glibly speak of as India's millions. Is there any doubt that these people need Christ?—*Missionary Review of the World*.

THE Moravians were the first Protestants to declare that the evangelization of the heathen was obligatory upon the Church. Missions has been the life of the Moravian Church and it has saved its life by losing it. It has 47,000 members in its home churches and more in its foreign missions, the communicants being 32,000 and 36,000 respectively—an unparalleled record. It has one American or European missionary to every 87 of its home communicants.

THE CHURCH AND THE JEW

By John L. Zacker

The author of this article is acting as a missionary evangelist in Pittsburgh, conducting what is called the New Covenant Mission, in which Bishop Whitehouse has taken an active interest. Mr. Zacker is a candidate for Orders in our Church and has recently been married to Miss Maud E. Smith, a Churchwoman paid by the diocese of Pittsburgh, who has been working in the New Covenant Mission.

ASK the average Christian what he knows of this subject and he will probably confess that he ought to know more, but he rarely seeks to know much. There is an idea prevalent that the Jews are not any longer persecuted—that this belongs, with all the other dark things, to the Middle Ages. But how about Russia and Roumania, for instance? Not long ago there was a break between America and Russia on account of the latter refusing to grant equal rights to the Jewish people at the appeal made by our country. Let us quote some of the laws which are at present enforced against them:

"All Jews born in Russia shall be regarded as aliens and pay special taxes. They must serve in our army, but cannot become officers or officers' servants. They shall not serve in the navy, nor hold any government or municipal office. No synagogue shall be opened without special permission, and no public prayers held except in a synagogue. Married Jews, converted to Christianity, are divorced by their conversion, but their wives, if they remain Jewesses, may not marry again. No Jew shall buy or rent landed property. With certain exceptions, Jews shall only dwell in specified provinces and not near the frontier. Jews are not allowed to collect their debts when ordered to leave the country. Jewesses, however, may remain, if they apply for a yellow ticket which brands them as prostitutes."

The writer was born and raised in that country, and he can hardly ex-

press in words some of the cruelties and injustices perpetrated against his brethren during the massacres, some of which he has personally experienced, hiding in dark cellars with some of his relatives until the fury of the first onslaught had subsided.

Thus these wanderers were driven to seek a home elsewhere, and they were naturally attracted to freer and kindlier lands. Many went to England, but the largest number have come to the United States. In 1886 there were 18,000 Russian Jews who migrated to America, and two years later 33,000 landed at New York, while at the present time it is estimated that there are 3,500,000 in this country, with 1,500,000 in New York City alone. This means that one person in every four on Manhattan Island is a Jew, which is the largest Jewish population in any city in the world, and perhaps accounts for the fact that many Jews look upon America as the Promised Land.

In the last century authorities say that 204,000 Jews have accepted Christ by public confession in Holy Baptism. One Church Society in London was responsible for 72,000 of these converts. Among these are eminent men of God, such as Bishop Helmut, of Huron Diocese, Canada, who has not only expended his fortune on the Church, but has given also of his health and strength; Bishop Alexander, the first Bishop of Jerusalem; Rev. Dr. Ewald, called the "missionary genius," besides receiving a Ph.D. diploma for his translations from the

Talmud; the Rev. Paulus Cassel, D.D., a man of many degrees and high positions, which he resigned to become a simple missionary in Berlin, where he is said to have led many hundreds to Christianity; Dr. Neander, writer of the finest ecclesiastical histories; Margoliouth, famous Oxford professor; Edersheim, lecturer and author of the greatest biography of the Life of Christ; Rabinowitz and Lichtenstein, both great preachers, besides a galaxy of other names, much too long to mention.

Our Attitude Toward the Jews

Archbishop Benson has said that the gain of Israel is the gain of the world, and the Church does not yet know it. We are not serious enough about the Jew! The early Apostolic Church was a missionary organization, and there was a great deal of strife before the Apostles, who were Jews, decided to bring the Gospel to the Gentile. Even when St. Paul undertook specific work for the evangelizing of the Gentiles, he wrote: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh"; and again he says: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." He answers a question that is often put to the missionary by even some earnest Christians: "Has God cast away His people? God forbid, for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin" (Rom. 11:1). There is not a bishop, priest or layman in the whole Church that is not indebted to this Jewish Apostle Paul for a knowledge of Christianity, and what are we doing for his "kinsmen according to the flesh" in this country in return?

Did not Christ tell us to begin at Jerusalem? Did he not say that He came to save the lost sheep of the house of Israel? We have practically the New Jerusalem at our very doors, a wondrous missionary opportunity;

but do we realize that our Church has not even one fully equipped Jewish Mission in the whole of the United States? How many remember the unique accomplishments of Bishop Schereschewsky in China, the first one to have translated the Bible into Mandarin. This was done after he was paralyzed, using only one finger on a typewriter. He was a Jew!

America has put little into the Hebrew-Christian propaganda as yet; nevertheless, in the last thirty years the Church has had three bishops who were Jews, the product of Jewish missions, such as they are. There is no Church, no Prayer Book, no liturgy that appeals to the Jew so strongly as that of our own Church, which is Apostolic, Jewish, and teaches the fulfilment of Judaism. A few days ago, after addressing the Clerical Union in Pittsburgh on this subject, one of our rectors stated that a son of a rabbi, with his family, had joined his Church through baptism. This is only a token of the spirit of restlessness that possesses this people in these troublous times, and if the Church is ready to meet the Jew with Christianity, the Jew will meet it half way. Thus "through your mercy, they (the Jews) may obtain mercy."

IN a list of things that Christian missions have done, the following are mentioned: They have created a great system of Christian schools and colleges, having a present enrolment of over a million and a half pupils; they have introduced modern medicine, surgery, and sanitation into the darkest quarters of the globe, by means of six hundred and seventy-five hospitals and six hundred and ninety-three dispensaries; they have translated the entire Bible or portions of the Scriptures into five hundred languages and dialects, distributing last year alone over nine million copies.



A TYPICAL CABIN

CHILDREN THAT THE WORLD FORGOT

By Elise Morris

JUST how Billy came to St. Andrew's is an old story now. But the path he trod was that chosen by many other mountain boys—and this was how it happened. Billy was one of four, all children of undeveloped mental and physical attainments, with no souls at all, so far as they knew. Despite the fact that four men were responsible for the coming of these children, they never had quite enough clothes to keep them warm, and there never was enough food to satisfy their hunger. Their cabin was the usual mountain home, of rough logs, huddled down in a circle of gnarled old apple trees. The door stood open the year through, not for air, because plenty of that came through the cracks in the wall, but for light. There were no windows at all. With thousands of acres of woods about them, there never was quite enough fire on the stone hearth. The cooking was done on the coals or in

the ashes. The entire culinary equipment consisted of one old penknife and the lids of lard tins.

St. Andrew's, the school on the mountain top, had had its eye on Billy for some time. It was for Billy and his brothers, children whom the world had forgotten, that the school had been established by a little group of men who belonged to the Order of the Holy Cross. At first the mountain people were afraid of these men in their rough white robes. There seemed some mystery about it all. Why should these men come from the busy world to find the little children every one else had forgotten? Why had they come? Billy found out on the morning that his mother lay moaning on her bed and there was no food in the cabin. It was to St. Andrew's that he turned for help.

"We had a struggle with the boy's mother," Father Harrison, the head of the school, explains in speaking of

Billy, "to get him to St. Andrew's. Maternal love, as unreasoning as that of a she-bear, made her cling to her young. Only by threatening to refuse her food did we win her consent to let us educate the boy."

But when at the end of the first year Billy stood with the other mountain boys in the chapel of St. Andrew's, his young body well clothed and fed, his face lighting up with pride, in his eyes a gleam of newly awakened intelligence, the old mountain woman realized what the giving up of her boy was meaning. Billy was learning the importance of keeping his mind and body clean; he was learning how to plant gardens that would grow; he was learning how to make the old apple trees bear fruit; he was learning that log cabins could be built so there would be light and heat too; he was learning the mystery of printed words on pages; he was learning the meaning of the big things of life.

Billy is a type, a true type of the boy of the Southern Appalachian

Mountain region, for whom the school of St. Andrew's was established in the Tennessee mountains.

When the first little frame school-house was built on the mountain, ten years ago, the coming of the priests was resented by the people. There seemed a barrier higher than the tallest peak between these men in their white robes and the people in their wretched cabins. There was a childish suspicion in the hearts of the mountain mothers of the true designs the men might have on their boys. To win their confidence meant years of patient service.

From its first frame cottage state, St. Andrew's has grown into a school with a plant that will comfortably house one hundred boys. The three well-furnished dormitories are furnace-heated, with running water and with matrons and trained nurse in charge. The school is equipped for manual training as well as literary education. The boys are given a thorough English education, and for those who are anxious to go on there are lessons in French, German, Latin and Greek. There are shops where carpentry and cabinetmaking are taught, and from the work on a hundred-acre farm the boys learn scientific agriculture. A business course has been added this year so that those who go out into the world will not be unprepared for whatever their lot may be.

The Nashville, Chattanooga and St. Louis Railroad has established a demonstration farm adjoining St. Andrew's. Through this means the mountain boys are given the benefits of the experiments tried by high-salaried experts, so that some day they may go back to their valley acres and reclaim what has been lost from the soil, through ignorance of farming and indifference to results.

In the carpentry shop the boys are learning to build houses that will be homes, and not four log walls daubed together with mud. A home where



BILLY'S MOTHER



ST. ANDREW'S SCHOOL

comfort displaces the old disease-breeding conditions will follow the century-old log cabin. The open door, scant heat and insufficient clothing of the mountain people let in the first cases of the tuberculosis with which the Southern mountains are being ravaged. One case, without knowledge of the dangers of infection, has bred countless others where living conditions are such that its victims are pitifully simple to reach. Houses with windows and lamps to burn at night—these were unknown luxuries for many mountain homes. "We just set by the fire a spell," explained a mountain woman, when asked what they did after supper. If they had books, no one could read. So they "just set," and just sitting means the inertia that has held the mountain people in its grip. With a knowledge of reading there will be activity of mind, and also an activity of body to secure the light by which to read.

The boys do most of the work on the place (except raising the crops), cutting wood, and assisting with the general care of the school, yet the lads have superfluous energy to devote to

football and those games that make for fair play, that encourage a spirit of sacrificing individual interest for the good of the whole. They play the games that mean a strengthening of mind as well as body.

The pupils are daily instructed in the meaning of the word religion and what it typifies, of what goodness and godliness mean in life, of its indefinable relationship to all the beautiful things of life. And each year the reflected influence of St. Andrew's is being felt in the valley. Feuds are disappearing. A disregard of the holiness of the marriage vow and the sacredness of parenthood, formally so frequent in the mountains, is becoming a thing of the past. The St. Andrew's boys are growing up and going back to the valley. After all the chief sins of the mountains can be laid to ignorance.

St. Andrew's sent out its first graduate in June of 1915. A young lad with serious face and a realization of the true meaning of life, a lad who came from a small farmhouse in the valley, has taken his place as a student in the University of the South. But this boy has proven an exception in



A MOUNTAIN BOY

Many of these boys possess a keen knowledge of woodlore

that he possessed the ability and ambition to work until he got the necessary preparation to enter a college. The boys that St. Andrew's are helping will not go out into the world as college professors or great lawyers, but they will be fitted to hold their own in trades, or as farmers on their own neglected lands.

No matter how great the needs of the school there are always means to be found to aid the boys who have the ambition to go on after they leave St. Andrew's. The majority of them, though, will go back to the valley, fortified to meet whatever their life may bring to them. Many of these boys, the majority of them in fact,

have never before been twenty miles away from home, and they know nothing of the activities of civilization. Shut off from the world, the mountain boy has led his hard life, died too often has led his hard life, died too often from accident, tuberculosis, or some disease incident to his condition in life, while the world passed on, few knowing, few caring that these things should be.

Millions have been given for the Southern negro—millions well spent in the building of Tuskegee and Lambertville. At Sewanee, in the Tennessee mountains, St. Andrew's and its white-garbed men of the Holy Cross are working for these children, so long forgotten and passed over by the world in their unconscious isolation. In the Tennessee mountains they have built, one stone at a time, as it were, with only a small endowment, a little colony of shops, schoolrooms and dormitories. Beside the gilt cross that tops the chapel the roof of the schoolhouse is sharply defined against the sky, for along with the religion that teachers the love of God, St. Andrew's is sending into mountain and valley another religion—that which teaches respect of self and love of man.

AN INTERESTING GIFT

NOT long ago the rector of a parish discovered some old volumes of THE SPIRIT OF MISSIONS in one of the church buildings. There were not enough complete years to be of service as a file, and yet there were enough to make up shortages in other files. The rector therefore consulted his vestry and word has just come to us that we are to receive all of these old volumes. There may be other such cases throughout the country, or there may be individuals who have discovered odd years of THE SPIRIT OF MISSIONS and do not know what best use to put them to. In such cases send the volumes to us, for we can put them to good use.

WHY SPEND SO MUCH ON MISSION HOSPITALS?

By Rudolf Bolling Teusler, M.D.

THE cash and pledges for St. Luke's Hospital, Tokyo, have reached about \$400,000, including the \$75,000 given in Japan by the Emperor and the committee organized by the premier, Count Okuma. With four-fifths of the sum required for the new hospital assured, it has been decided to start building promptly, and the purchase of the hospital site will be completed as soon as possible after my return to Japan. The plans for the new institution are now in the hands of expert hospital architects, undergoing practical criticism before their complete adoption.

From a material standpoint one of the chief advantages of the new St. Luke's will be its influence in the Far East as a working model for modern hospital construction and organization, and every effort will be made to build with these ends in view.

The response from the Church to the appeal for our Tokyo hospital has in many cases been very generous, but there are a large number of our people who do not fully realize the changed conditions in Eastern Asia during the past ten years, and frequently I have heard it questioned whether the expenditure of so relatively large a sum is justifiable for a mission hospital. After sixteen years of active service on the ground I am convinced it is fully justifiable, and that it is the only wise course for the Church to pursue. We cannot expect success unless we meet in a satisfactory way our problems as they arise, and to-day in the East our mission medical work is seriously in peril unless we take immediate and vigorous steps greatly to increase its efficiency.

The East is more critical to-day than it has ever been before. Its people are more capable of discriminating comparisons and their leaders are quite familiar with our home standards. Mission hospitals, medical colleges, schools for nurses and dispensaries should compare favorably with the best we have at home. The heart of medicine is diagnosis, and to-day this can only be supplied through a modernly equipped hospital with adequate laboratories and a staff of expert specialists in the several branches of medicine and surgery, working together and in constant touch with one another. This principle of team work in modern medicine has become fundamental, and mission hospitals can be made to form an ideal place for its practical application. The medical missionary has no personal ends to gain from a financial standpoint in the practice of his profession. He gives this up when he becomes a missionary. He is paid a fixed salary and his whole time is devoted to his work. Give him a proper hospital setting, and if he is true to his trust we at once establish practical foundations for advanced medical work along definite modern lines. Anything less than this is not only very unfair to our medical workers, it is untrue to the responsibility we have assumed in undertaking medical mission work.

There is no question but that our medical missionaries fully recognize this, but I have been much impressed by the fact that the Church at large here in the United States does not recognize it, and it is pathetic to see how far short of the actual needs the clergy and laymen of all our churches set their standards and ideals for

medical work in non-Christian lands. If we are not more awake to our responsibilities and more responsive to the actual demands of the situation, the medical work in Asia will be taken out of our hands, and—to say the least—a very valuable asset in our evangelistic work will become a thing of the past.

There is little or no participation in this country to-day on the part of the Church in hospital work, and we speak of philanthropy almost as a thing apart from Christianity, which gave it birth, and though unacknowledged is still its chief inspiration. We do not want this grave mistake repeated in the East. The Church should unflinchingly establish and maintain the highest standards of medical work in non-Christian lands, and every effort should be made to keep our hospitals active centers for direct evangelistic work. It is useless any more to build, except perhaps in the extreme interior, inadequate hospitals, under-equipped and insufficiently supported. The Church must stop thinking of its mission hospital work in terms of the bargain counter, and realize that it becomes an insult to our profession of Christianity to allow anything but the best when we give it in the name of Christ and His command to heal the sick and succor the helpless. Anything less than this will not suffice, and we had as well look the matter squarely in the face and make up our mind what we are going to do. Already we have dallied too much, and we will certainly seriously regret it if we continue our present half-hearted, inadequate methods. Three or four thoroughly modern hospital plants should be established by our Church in Japan and China in the immediate future, and made centers for direct evangelistic and Christian educational work. I believe we are losing a splendid opportunity by not doing this, and already the chance is slipping through our fingers because

of the indifference of our Church people here at home. There is no use trying to dodge the facts—they are quite evident to those who will look, and need little study to bring conviction.

There is one very practical reason why we must build thoroughly modern hospitals if we propose to carry forward successfully our medical mission work. It is imperative that we appoint only men with first-class undergraduate and post-graduate medical qualifications. Such men are not easy to secure, even here at home. With the very small salary we offer, and no outlook for material future increase, it is difficult to interest men who know that by staying at home they can within a few years make several times the salary they will ever receive as medical missionaries. The education of a physician to-day is expensive in time and money, and even moderate success in the profession assures a good living and substantial yearly savings. We do not want as missionaries men



DR. TEUSLER

who are sure of less than this. In addition to renouncing any idea of proportionate financial returns, practical obstacles arising from family and social connections must be overcome, and the uncertainty from a professional and personal standpoint in undertaking work so far away must be met and conquered before foreign service can be accepted. If with these serious and real obstacles to medical mission service we fail to provide adequate hospital and professional facilities in the field for modern work, it becomes practically impossible to secure high-grade men for appointment. Men who have spent years fitting themselves for work in connection with modern laboratories and hospitals cannot afford to accept positions where these facilities do not exist, and where their training will not be put to use. To-day they are taught dependence upon specialists and are accustomed to laboratory co-operation. The bone and sinew of their professional life is bound together, and dependent upon modern hospital organization and team work. They only know this "group professional work," and they rightly feel it would be a mistake to cut themselves off from it. Also they question their own fitness for any other type of medical work, and their own professional growth if separated from modern hospital life. The handicap demanded at present in the foreign mission field is too heavy, and no man is willing to place himself in an atmosphere unfavorable to the development of the profession to which he has given his life.

To secure first-class medical men, therefore, in mission fields, it is essential that we furnish modern hospitals and modern laboratories in which they can carry on their work intelligently. With such men the question of salary is of less importance than that of adequate and up-to-date hospital equipment. Until we fully recognize and act upon this fact we cannot hope

properly to develop our mission medical work in Eastern Asia. With proper hospitals we can obtain a much wider hearing in medical circles here at home, and command a better and more numerous group of volunteers for missionary service.

I do not believe it is wise to accept any man for appointment under the Board unless he is applying from definite missionary motives. A mission hospital is missionary in its influence if the heads of its departments are missionary. Without this it becomes a philanthropy.

The hold of the medical missionary on the hearts and lives of the people he serves is strong, and if he is true to his ideals the practical results to the spread of Christianity are very real and far reaching. The whole Orient is awake to the claims of Christianity. Men are eagerly scanning its exterior, and seeking beneath the surface for its direct application in solving the practical problems which are to-day confronting them as individuals and nations. It is not sufficient that we preach Christianity to them; we must demonstrate it as well, and in no qualified terms or methods; honestly proclaiming and insisting that the saving of their bodies and their souls must go hand in hand, and that only within the shelter of true Christianity can this be effected.

THE Fifteenth Infantry of our Army is stationed at Tientsin, China. Recently the children of the regiment, under the direction of Chaplain and Mrs. W. H. Watts, gave a sale and entertainment, the proceeds of which were devoted to the children's ward of St. Luke's Hospital, Shanghai. This, together with their Easter offering for the same object, amounted to \$500 and has been sent to Bishop Graves. This does great credit to the Fifteenth Infantry and the Americans in Tientsin who interested themselves in the enterprise.

WHAT AN AMERICAN SAW IN ASIA*

By Willard Price

I saw hundreds of villages in which modern sanitation was absolutely unknown.

I saw glittering Oriental cities, the pride of the East, and under the shining lacquer and gold paint I saw suffering and filth and want no man can describe.

I saw rotting bodies, empty minds, naked souls.

I saw Disease, stalking up alleys, wading ankle-deep through garbage to enter the doors of the people.

I saw, in one land, the stains of parental vice on the skin of two out of five of the children.

I saw a mother selling her babies that their older brothers might not die of starvation.

I saw pallid factory girls of twelve and even ten years of age, who worked thirteen hours a day, seven days a week, standing constantly while at work, and received a pittance of a third of a cent per hour. This, moreover, in a mill advertised as the "model factory of the Orient!"

I saw things which I have not the heart to set down and you would not have the heart to read.

I saw life in its lowest terms.

AND YET—

I saw love in its highest terms.

I saw Christ yearning over Asia.

I saw the response of Korea to that yearning. A nation turning to Christianity at the rate of three thousand conversions a week!

I saw the dawning of a new China, not in the political kaleidoscope, but in the spiritual changes which have led to the abolishment of opium, have brought six thousand of China's strongest leaders to accept Christ.

I saw a three-hundred-year-old statue of Buddha, and almost in its lap an impertinent three-year-old automatic telephone booth. The ancient religions of the East are being found wanting and cast aside.

I saw the mission schools from which the Chinese Government has selected the first ten girls to be sent to American colleges under the Boxer Indemnity Fund. They were the best-equipped ten that could be found in China. All were graduates of mission schools; all were Christians.

I saw hundreds of closed shops on Sunday. Neighboring them I saw hundreds of open shops, consuming all the Sunday business. Every closed store was owned by a Christian—not a "rice Christian," but a real Christian, whose pocket had no rule over his conscience.

I saw a beaten man board our ship at Wuhu and heard him tell of the crushing overburden of medical work that had killed his predecessor and was killing him.

I saw everywhere undermanned hospitals, undermanned schools, undermanned churches; a missionary force powerful in quality, petty in quantity.

I saw Asia, sore, ragged and dull, with her foot on the threshold of the house of Christ, hoping for an invitation to enter.

I saw, upon returning to America, a rich and happy nation, eager and generous to a fault, but unthinking, storming the movie theater, swallowing a lump in their throat for pity of the ragged child in the play—*while Asia waits.*

*Adapted and abridged from the *World Outlook* for June and printed in the *Missionary Review of the World* for July, THE SPIRIT OF MISSIONS for August, 1916.



ON PARADE ON THE CAMPUS

BOONE UNIVERSITY BAND

By Robert A. Kemp

THIS band has in its eight years existence developed from an instrument of torture into an organization of some little finish. Having had to make its beginning with absolutely no experience, even on the part of its organizers, and having had to create its own ideas of band music, it naturally progressed but slowly and painfully. And although the Chinese student has by no means so small a predilection for music as most people believe, and pursues the same with more than ordinary industry and attention, yet in China the musical atmosphere, as westerners understand it, is an almost perfect vacuum, and the start must indeed be made from the beginning.

But it is entirely to the credit of

these young musicians that they are now making a little reputation for themselves and can expect to be called upon to supply music for the larger events of the year in Wuchang and Hankow. Their last invitation, to play for the British Empire Day Celebration in Hankow, won for them the following little puff in the English paper of that city:

"There were some five and twenty instrumentalists, and those who had never heard the band before were simply astonished at the way in which the pieces played were rendered; it was a revelation to them to learn how Chinese can be trained to discourse foreign music so perfectly."

The band was organized in the first place by financial help from the Uni-

versity and friends, and from its members, and by gifts of instruments. It has always had the hearty support of the University staff and has proved to be one of the prominent features of University life, providing a course of training which is particularly beneficial to the Chinese student. It develops that sense of precision which music demands, inculcates self-control and self-confidence, and schools them in that feeling of mutual responsibility and interdependence which they must acquire to be of use in any organized effort. Apparently the students greatly profit by this training, for it is a significant fact that the majority of our recent graduates have been members of the band, and that of our present staff of graduate teachers nearly all are ex-bandsmen.

As a direct aid to missionary endeavor the band is distinctly a help in several ways: It supplies musicians for the students' Sunday afternoon missionary campaigns in the city; it provides a musical feature which helps to attract the large numbers of government school students who attend the regular Saturday night course of popular lectures in the University Library; it offers a systematic training in music to the great number of embryo teachers who will later need it in their work, and it prepares many of our divinity students to better guide the musical part of the church services of their future congregations.

Music is very properly a part of the instruction in Boone University, which stands as one of the pioneer and model institutions of the country, and provides in this way a valuable demonstration of how a young man's talents may be developed to his very great advantage, supplying a means of wholesome enjoyment when it is most urgently required. A young man upon leaving college and plunging into the life of a great Chinese city is beset by the worst kinds of temptation and evil example. He finds no decent conven-

ience for filling his recreation hour, no parks, no outdoor games, no libraries, no street cars, no good concerts—none of the simple amusements an active mind demands; none of the good but plenty of the bad. And so by training him to amuse himself and his companions in a way not only decent but profitable, we do him a great service.

This side of our educational work deserves as hearty support as do all the other sides. And we believe this can be managed in a very simple way. There must be many unused band instruments lying about the houses of our Churchpeople in America, and we can assure these people that, if they would make a gift of any such instrument to the Boone Band, it would pass the remainder of its life in a highly useful rôle, and that this kindly act would be most deeply appreciated, and would help not a little in the work of the Kingdom.

Our present instruments must be replaced, and we could nicely use any kind of brass instrument, excepting slide trombones. All brass instruments can be altered in our workshop and so adapted to our needs, which is not true of wood-wind instruments. But wood-winds in high pitch are urgently required.

The Rev. C. F. Howe of Boone University is at present in the United States and will be glad to correspond with any person willing to donate such an instrument and to arrange for its forwarding. A note in care of the Mission House, 281 Fourth Avenue, New York, will always reach him.

AS in the days of Christ, blindness is still one of the commonest afflictions in the East. In China it has been estimated that one person in every eight is blind. Poorly ventilated, smoky rooms, unhygienic conditions, and dense ignorance of sanitary laws are the chief causes. Naturally the medical missionary concerns himself largely with the relief of blindness.

"IN THE WAKE OF THE WAR CANOE"*

SO much has been written regarding the splendid work that is being done in Alaska by Bishop Rowe, Archdeacon Stuck and their helpers, and this work is to many readers so familiar, that it is an added pleasure to read of what is being done on the Canadian side of the line, as described in Archdeacon Collison's book.

There has been a very intimate relationship between the Canadian and American missionaries, and wherever it has been possible one work has helped and stimulated the other. In fact, we have inherited some of our most interesting work from the English Church. Bishop Bompas and Archdeacon MacDonald were frequent visitors to what is now American territory, and the very active work being done at Fort Yukon received its first impetus at the hands of these men. It is particularly gratifying, therefore, to be able to cite another instance of the stalwart faith and long service in the case of Archdeacon Collison, who was the first missionary to some parts of British Columbia. The Lord Bishop of Derry, in his introduction to the book, writes:

"This is the record of a wonderful triumph of the Cross. Foremost and throughout it is this. But even for a reader quite indifferent to religion it ought to have an absorbing interest. In the simplest and least pretentious language it records a career of the most dramatic adventure. Captain Marryat never recorded such experiences for the delight of schoolboys.

"To be landed with one's wife in Northern regions, from the last ship of the season, among savages, and to be told as the farewell word of civilization: 'You will all be murdered'; to be chased in an open canoe by sea lions and narwhals, into whose dense masses a disobedient sailor had fired; to be chased again by a shark so huge that his dorsal fin overtopped the stern of the canoe, and so menacing that in despair they struck at his head with a pole, and he dived down and left them; to be prostrated with fever, and to have pagan medicine men whooping and dancing around your bed, conscious that if you die they will be rid of you, and if you live they will claim the cure—these, with storms at sea, the wars of Indian tribes, conflagrations and earthquakes, make up a fine catalogue of adventures."

Beginning at the time the call first came for men to go out to British Columbia as missionaries, Archdeacon Collison briefly outlines the chief events in the work of discovery and gives the outstanding characteristics of the people. Once having gotten himself there, however, he begins a simple and fascinating account of his life. The following quotation gives a forceful picture of the people as they were, and then the marked contrast which was the result of Christian training:

"One of the first of the Nishka chiefs to embrace Christianity was Kinzadak. He had been an adventurer as a young man, and led an expedition as far as the Takou Indians at the head of the inlet of this name in Alaska. Whilst there the Takous, eager to impress their

*In the Wake of the War Canoe. The Venerable W. H. Collison. Archdeacon of Metlakatla. Published by E. P. Dutton & Company, 681 Fifth Avenue, New York, N. Y. Price, \$1.75 net.

guests with a sense of their wealth and power, bound some fourteen of their slaves and, having procured a young forked tree, placed it in position on the beach, and then laid the slaves, who were bound, with their necks on the lower branch. The young men of the tribe then performed the death dance around them, accompanied by the noise of their drums and songs. Then, at a given signal, a number of them sprang on the upper branch, bringing it down by their united weight on the necks of the slaves, whose cries and struggles were drowned by the chant and drums. This was continued till their cries were hushed in death.

"Shortly after, when all were engaged in a feast in front of the camp, suddenly one of the slaves who had been placed nearest to the extremity of the branch and had only been rendered insensible for a time, started to his feet and, uttering a wild whoop which awakened the echoes all around, rushed off into the forest. For a few moments all were paralyzed with astonishment, as he appeared rather as a spectre than a being of flesh and blood. Then, having recovered from their surprise, the entire band of young men who had acted as the executioners, gave utterance to one united whoop and rushed off in pursuit of the fugitive. After a long chase a chorus of howls, resembling that of a pack of wolves, announced his capture. Soon they emerged from the forest, and marching the unfortunate captive to the place from which he had fled, he was again laid on the branch, on which a number of them jumped and quickly crushed out his life. As slaves were the most valuable property possessed by the Indians, this was done to convince those whom they were entertaining of their wealth.

"Kinzadak and his men were indignant at the manner in which they had been received, and on their return down the inlet they ransacked a village belonging to the Takous, carrying off much booty. This became a *casus belli* between the Takous and the Nishkas for a number of years, in which they avoided meeting one another. But as soon as Christianity triumphed amongst the latter, they issued an invitation to the Takous intimating their desire to restore the property they had taken away. In response to this invitation, the Takous sent their head chief, accompanied by a number of the leading men of the tribe. They arrived on the Nass in a large canoe, and a great amount of property was contributed and made over to them, and a general peace made and confirmed."

The book is filled with stories of adventure on land and sea. Thrilling as is the account of the miraculous escape from death and mishap at the hands of savages, it is no more subtle in its power than is the simple account of how this brave man fought disease—and won.

"Before her marriage, Mrs. Collison, as a deaconess, had nursed the wounded on the battlefields during the Franco-German war, and was present at the surrender of Metz. She was the first white woman to take up her residence amongst the Tsimshians at Metlakhtla, and afterwards the first amongst the then fierce Haidas of Queen Charlotte Islands, where her skill in ministering to the sick and in dressing the wounds of those injured tended in so small degree to bring them under the influence of the teaching of the Gospel of Salvation."

Throughout the book, one is constantly impressed by the Archdeacon's faith in God, which makes him equal to any emergency.

THE TRIP TO KEYSTONE

A South Dakota missionary sends the following story, asking that his name be not mentioned:

AFTER we had had our Easter services in this mission it occurred to me that I might visit some of the smaller places which do not have services, but where there are some of the Church's children, and give them the privilege of making their Easter Communion. So I wrote to one who I learned lived in Keystone, who answered immediately saying they would be glad to have me come. So I set the date. I had to travel the 23 miles by stage, and expected to go in what the driver called the "Flivver" or "Tin Lizzie." Any one will recognize that this is a Ford car. When the day came, however, I had to make the trip by team, because "Lizzie" was busy elsewhere. It was a long dusty ride up the mountains, lasting six hours. We arrived safely, however, and without event save that one of the horses took sick, and had to be exchanged for a rancher's horse.

On our way we passed through Rockerville, which at one time, had 1,800 people, but now has one family. It was a placer mining camp. I saw a hole from which in ten days \$70,000 had been taken.

Keystone was made famous by the "Holy Terror" mine. "Some name," as we would say. The story is that a man had been driven from his home by his "Xantippe." He went out on the side of the mountain to reflect upon the troubles of man. He absent-mindedly picked up a rock, and as is the habit of prospectors, hit it with his pick. To his amazement he discovered it to be loaded with gold. He immediately "located." Someone later asked him what he was going to call the mine. He said he was going to name it after his wife. What was that? "Holy Terror." "Well, that is

not your wife's name." "No, but she is a "Holy Terror."

This proved to be a good mine and paid big dividends, but the rich vein ran out after a few years, the mine was closed, and the town went back. There is some developing work being done there now, but there are many empty houses. Still every one in the camp now, for the first time in years, has a job.

I expected to find two or three Churchpeople, minister to them as best I could, and return. Listen to the surprise. I was entertained at the home of a lovely woman, with years upon her shoulders and a grown-up family, who have left her to found families of their own. Her interest in children, however, is not gone, and she has organized a Sunday-school with thirty-seven children, and a Bible class of six grown-ups. With much hard work they have been able to supply each one with a prayer book, and teach them all the service, so that in the evening when fifty-five gathered in the Methodist meeting-house we had complete evening prayer, with the chants sung and all the responses said. In addition we had both adult and infant baptism. Three grown-ups and three mountain babies were received into Christ's Holy Church. The next morning seven made their Easter Communion. I was almost ready to return home when a mother walked into the camp with her four children to be baptized. They live three miles out, and have not missed a Sunday service. So we received them into the Church, making in all eleven who were baptized.

Here we have a loyal Churchwoman, who one might think has already done a life's work, yet when she

finds herself tucked off in the mountains among poor people, with children growing up without the Church's ministrations, she sets to telling them about God and His love. Her work reminds one of what Luther said: "When I rest, I rust." To those who have made their One Day Income Offering, or to those who have made an extra effort to complete their apportionment, I am sure this story will be refreshing. We cannot all live in Keystone and organize a Sunday-school of forty-three, but we can "do our bit," as the English say and make it possible for the Church to carry on her work. We are all commissioned to tell of the Holy Love, and if the Church has neglected any out-of-the-way places, even as I am sorry to say I neglected Keystone, let us take the lead ourselves.

This mining camp is visited by a Congregational minister twice a month. Why don't we go there on at least the alternate Sundays? Well, to tell the truth, we have no one to send. Our parishes now are a hundred miles square. If I had a "Tin Lizzie" I could get to this camp for Sunday night services, and they would be so welcome to these mountain folk.

When it came time to return I found that "Lizzie" was on the job, but her master had the cruelty to load her down with the mail, some freight and seven adults. On the steep grades she protested a bit, and the parson, having the softest heart, was compelled to walk. On the down-grades, however, she was all excitement, especially when we whirled around the side of a cliff. On such occasions it was suggested that the parson walk. He walked.

AN URGENT NEED

ST. PAUL'S Normal and Industrial School, Lawrenceville, Virginia, is putting before the Church its great need of a dormitory for girls. The

rapid growth of the school, and the great demand for training, make the situation urgent. There is in Lawrenceville a building recently completed for the young men, which accommodates 100 and has adequate modern facilities, but the dormitory room for girls is limited in space and unsatisfactory. They are crowded into portions of buildings and are accommodated in attics and basements. Archdeacon Russell says:

"I wish to call your attention especially to the crowded condition. There is absolutely no privacy for the girls. In neither of the two girls' buildings is there a room where a parent can visit a daughter or a room available for social intercourse and development. Last year the health of our girls was not so good, and the physician attributed much of it to the quarters.

"For lack of accommodations we must turn away every year from two to three hundred deserving girls, and for the past two years the conditions have been so crowded that we have been forced to keep two double beds in a room for the accommodation of six students. I have been very hopeful that this condition would have been remedied long ago.

"With the improvements we have placed at our brick-yard this year I feel safe in saying that a building like that for the boys could be erected for girls at a cost of \$15,000. A dormitory for seventy-five or eighty girls could be built for from \$10,000 to \$12,500."

FOR a woman of North Africa to dare assert her opinion or to think for herself is considered rebellious against her husband and God. "You are a woman and have long hair and small understanding, therefore you rely on your husband's judgment in all things." So declares the Moslem.

THE CRY OF A SMALL FLOCK

By the Rev. P. C. Kdwakami

NINE years ago, that is on the 25th of April, 1906, I had received an order from Bishop McKim to take mission work in Hachioji and its vicinity. The town had been worked very earnestly by Evangelical Church, Dutch Reformed, Congregational Church, Salvation army and other sects since twenty years, but they gave up their work on the half-way. The people were very indifferent with religion. Not only that the town being a famous place for the textile industry, having nearly 5,000 labours, were lost to virtue and true faith. I who had not much experience on the mission work could not help feeling the burden is too heavy. However, I went there on the fourth of May with courage, obeying the command.

The first problem which should be settled at once was "how and where should be a church established?" But having no friends to talk to about it I put up myself in a hotel and told to the owner what I came for and asked him to recommend a proper house to suit the purpose. Under his guidance I went around the town and could not find a good house except one which is very small. Next day I moved there and declared to everybody whom I met that the mission work is begun. Since then about a year Rev. Mr. Tai came from Kawagoe and held holy communion for us couple. This was only public prayer we could attend during this time and every sun day. I was a minister and my wife was a congregation. That was all and no other persons there. Afterwards, except one holy communion a month every other week I held a meeting for preaching doctrine at night. Several students hearing of this meeting attended every time we

held, and three of them became a catechumen studying christianity very earnestly. And we changed our service one a week instead once every other week. They were very earnest congregation. They were baptized April 12, 1909. And they were consecrated by Bishop McKim on the 17th of October the same year. They were our first fruits in our church. Hereafter we had our service every sun day regularly morning and evening and our congregation increasing by degree were numbered fifteen or sixteen and showed a sign of progress. That is the third year we got four baptized, fourth year six, the fifth year one, the sixth year four, the seventh year one, the eighth year nine, and the ninth year six and two catechumen, and all together counting one came from another church we have forty-five members in our church and increased our attendance every sun day. During nine years we had Rev. Messrs. Tai, Walke and Reifsnider respectively, and they worked very earnestly. From the Easter of this year we named our church Resurrection Church. Now it is very necessary for us to build a new church. If we have a nice and great building it is very obvious that we can easily get more congregation in this city that has population more than 40,000. Moreover lately they think that Christianity is very important to people. Since April this year we are depositing money. Each member is full of self-governing spirit and gives miscellaneous expenses besides certain amount which is contributed to the mission as clergy's salary fund. We do not wish to ask other's assistance idly but it is above our small power to have a church and property in near future.

A NEW MEXICO COUNTY THAT MAY BECOME A PARISH

By the Rev. E. H. Eckel

A NOVEL and remarkable missionary meeting of Churchwomen, not yet reported in any of the Church papers, was held in Mesilla Park, New Mexico (the Rev. Hunter Lewis, missionary-in-charge), on the seventh of June. Though called at first merely a "get-together meeting," it developed into, and took the name of a "Convocation of Churchwomen of Dona Ana County." Forty-one women were present, representing all the organized missions in the county, namely: St. James's, Mesilla Park; St. Andrew's, Las Cruces; St. Luke's, La Union (P. O., Canutillo, Texas); St. Augustine's, Organ; and St. John's, La Mesa. Mrs. George Rutledge, of El Paso, diocesan president of the Woman's Auxiliary, presided.

This meeting was an outgrowth of the organization in the winter of branches of the Woman's Auxiliary and Junior Auxiliary composed of Mesilla Park and Las Cruces people. A corporate Communion was held in the morning, at which a short address was made by the Rev. Mr. Lewis. The afternoon session is described as being "a real missionary meeting," and an important feature of it was an instructive explanation of the scope and methods of work of the Woman's Auxiliary,—new to many of those present.

The "convocation" decided to effect a permanent organization for the study of missions and the promotion of missionary work in Dona Ana county, and to meet twice a year. The next meeting will be at La Union in November. Dona Ana county is about seventy by sixty miles in extent. The Rev. Mr. Lewis is the missionary of the entire county, and ministers regularly to the five organized missions

named, besides holding services at San Marcial and Rincon, thus serving along the Rio Grande valley for about 150 miles. He hopes, and is aiming, to create eventually a single self-supporting parish embracing the churches of Dona Ana county, with Mesilla Park as the center. This town, though a very small place of only a few hundred inhabitants, is the seat of a state agricultural and mechanical college, and we have here an exceptionally beautiful and well-appointed yellow-brick church, a parish-house, and a rectory. Mr. Lewis has long exercised an unusual personal influence upon the student body. The vested choir is composed largely of young men from the college, and many of the students have been led to confirmation.

The recent extension of missionary activity in the county, and the promise of the unification of this field into a real parish, are due to the gift of an automobile to the missionary by personal friends in the East. He calls his machine "the mission car." After two Sunday services in Mesilla Park he is able now to go to Organ, a little mining town at the foot of the Organ mountains, eighteen miles away, now being operated by the Phelps-Dodge Copper Co., where he has a congregation of seventy-five people in the afternoon, and then returns for night service in Mesilla Park. The services of the Episcopal Church are the only public worship in the town, and at present they are held in a public school house. Although the town has been in existence fifteen years, the first Communion service ever celebrated there was held on Low Sunday. By a recent social event the people have raised \$12 towards a church building—the

first money in hand for the object—which they turned over to the missionary on June 7th, the date of the "Convocation of Churchwomen."

At La Union a lot has been given and about \$500 towards the erection of a church to cost \$1,300.

The development of this unique rural parish, designed to embrace a single county twice the size of the

state of Delaware or the Diocese of Pennsylvania, in an as yet sparsely settled but growing state and missionary district, will be watched with peculiar interest by the Church in other parts of the land. It is an exceptionally interesting example of a courageous and wisely planned missionary enterprise, and seems to contain the promise of ultimate achievement.

NEWS AND NOTES

THE summer Conference of Church Workers in the Province of New York and New Jersey met at Hobart College, Geneva, N. Y., July 5 to 15. It proved to be the largest and best Conference yet held. Bishop Fiske, Coadjutor of Central New York, and Bishop Stearly, Suffragan of Newark, were present, and each acted as pastors of the Conference for part of the session; both united in the services on Sunday the ninth. Among the lecturers were Dr. Tomkins of Philadelphia, Dr. Gray, Educational Secretary of the Board of Missions, Mr. Ferris of Rochester, Mr. Crouch of the Social Service Commission, and others. Thirteen study classes formed the chief feature of the Conference, the first two hours of the morning being given to this purpose. They were admirably attended and proved intensely interesting. General sessions for discussion on vital topics were held and recreation was not forgotten. Two hundred and thirty-two people were registered during the session. The next session will be held in the same place, July 2 to 13, 1917.



THE Commencement of St. Augustine's School, Raleigh, N. C., was held on Wednesday, May 31. There were three graduates in the Collegiate and ten in the Normal course, and six nurses received diplomas for the completion of two and one-half years of studies. This will hereafter be lengthened to three years. At the

meeting of the Board of Trustees on May 31, steps were taken to raise the collegiate standard of the school, looking forward to the time when it shall be proper to grant degrees.

The Commencement address was delivered by Dr. Talcott Williams, director of the Pulitzer School of Journalism of Columbia University. Dr. Williams also addressed a crowded gathering in the court-house in Raleigh on the same night in company with the Hon. William G. McAdoo, Secretary of the Treasury, both of whom were guests of the Raleigh Chamber of Commerce.

The Rev. Edgar H. Goold has been elected Principal of St. Augustine's School, and the Rev. A. B. Hunter, Honorary Principal. Mr. and Mrs. Hunter will continue to work at the school with which they have been connected for over twenty-eight years.

During the past year there have been 431 students divided as follows: Collegiate, 24; Normal, 13; Preparatory and Practice School, 363; Nurses, 31.

Nine teachers have given their time to the work of industrial training and over 2,000 hours each week have been given to industrial work and over 2,000 hours to industrial training.



THE Rev. Shirley H. Nichols, of our Tokyo mission, and Miss Hasu Gardiner, a member of the staff of St. Agnes' School, Kyoto, were married on June 20th and sailed on the 22d for this country.

ON June 10, there died at his home in London the Rev. R. Wardlaw Thompson, D.D., retired secretary of the London Missionary Society. Dr. Thompson was the son of a missionary to Africa, and served as the secretary of the London Missionary Society since 1881. On account of failing health, he resigned the active work of secretary a year or so ago, but retained his connection with the Executive Committee. He was highly honored, not only in his own Communion (Congregational) on both sides of the Atlantic, but was profoundly respected by all Communions in Great Britain and upon the continent. He was known as the Nestor among European missionary secretaries.



A mid-Western bishop says:

IF I get an opportunity I should like to say this to the people who give, and to the Board that administers the gifts: When you send a missionary to a heathen people in China or Africa you do not expect the heathen to support the missionary from the outset—as it wouldn't be reasonable. Now that is exactly our position here. Our heathen don't want us, don't see why we come, have tried various experiments in religion, and are sick of them all. They are content to doubt everything, to be material, animal. They don't know their need of conversion, and, poor souls, they don't know what conversion is. Is it reasonable to expect them to support the clergy? There is only one answer.



SOME years ago a city missionary in Boston met a prominent gentleman who said: "Looking over my expense account I found the following item: Pug terrier, \$10; and the next line, City Missionary Society, \$5. I have not felt quite easy about the matter ever since, and I want to give you another \$5."

Has your Parish a complete file of THE SPIRIT OF MISSIONS? If not, why not begin to secure one now? Ask the rector to publish a request for back volumes and odd copies in the parish paper. Collect all that you can in this way and then get in touch with us and we will see what we can do for you. We have a number of back volumes which we are willing to sell at a nominal price.



Miss Harriet M. Bedell, our missionary at Whirlwind, Oklahoma, writes:

I HAVE just returned from Chilacco where a splendid class of seventeen young Indians was confirmed. We are now planning and beginning our summer camp, visiting among our blanket Indians. It is all very interesting and full of opportunities in spreading Christ's Kingdom.



THE Conference for Church Work held at Cambridge, Mass., June 23-July 8, was the most successful in the history of this gathering. Eight bishops in all were in attendance: Bishops Parker of New Hampshire and Perry of Rhode Island acted as the pastors of the conference; Bishops Brent of the Philippines and Roots of Hankow each gave a course of lectures, while Bishops Brewster of Maine, Rhinelander of Pennsylvania and G. Mott Williams of Marquette, together with Bishop Lawrence, the diocesan, by their presence and participation showed their interest in the work of the conference, which included courses on religious education and social service, as well as missions. The number of registrations was largely in excess of that of last year, forty-eight organists and choirmasters from all parts of the country being in attendance on the Summer School for Church Music under the leadership of Mr. R. G. Appel. For information as to next year's conference, apply to Miss M. DeC. Ward, 415 Beacon Street, Boston, Mass.

OUR LETTER BOX

Intimate and Informal Messages from the Field

A chaplain of one of the New York regiments now in Texas, who is a clergyman of the Church, and to whom a Communion service had been loaned for his use, writes under date of July 11:

YOU will be glad to know that at the celebration of the Holy Communion on Sunday at 5.45 A. M., at which your chalice and paten were used, almost the entire regiment was present, and between 100 and 200 men took the Communion. My fondest expectations as to usefulness have been surpassed. The interest in the services, the eagerness of the men to consult and talk seriously with the chaplain, the appreciation by the men of my efforts to get their letters to them promptly, and the gratitude of the men in the hospital for the attention I can give them, are all very wonderful. Men have come to me to say that they want to prepare for confirmation, to tell me about their families, and numberless other concerns in which they are deeply interested.

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Not all the shadows have been taken out of the lives of the women of China by the establishment of the republic. Progress has undoubtedly been made, but the social customs of years are not quickly transformed, as appears from the following extract from the letter of a missionary:

IF Dante were to rewrite his most famous book he would probably have the critics of missions given a second birth into Chinese families. One of our servants is the daughter of a lantern-maker, a small shop-keeper and not of the very poor. The mother drowned with her own hands six out of her nine daughters. The burden of caring for their hair and of binding their feet, even more than the expense, was her reason. She drowned them quickly in infancy, to be sure, before she had got to love them too much. She might indeed have sold them into slavery. But that is where

the respectable Chinese draw the line. It is more humane to drown them. Our servant, who was spared by special intercession of her father, is an excellent woman and is now a Christian. Her own daughter is a Christian school-teacher.

Here not only are many girls sold into slavery but many others are married into something little better. The daughter of a heathen next door neighbor, I remember, was to have been married last year to a man, of course, not of her own choosing. About one month before the wedding she took nearly the only possible means of escape, suicide in the neighborhood well.

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Miss Fanny M. Earl, of Hartford, Conn., a long-time reader of THE SPIRIT OF MISSIONS, in renewing her subscription, sends this interesting comment:

THE June number of SPIRIT OF MISSIONS is of special interest to me, as my parents moved to Ottawa, Ill., in 1844, and I well remember Bishop Chase. When a mission was started in the town, about 1846-7, Bishop Chase would tell the congregation when to stand up, when to sit down and when to kneel. As a child, it made an impression on me. Some time in the '30s, I think, his nephew, Dr. Samuel Chase, had been in Ottawa, and had a mission. I don't know how much the old bishop weighed, but I distinctly remember seeing him alone in the Rev. C. V. Kelly's carry-all, driving to church. There was no room for any one else! Bishop Whitehouse confirmed me, and I was always a great admirer of him. He was not understood by many, but a kinder heart never beat.

A young woman who is deeply interested in our Mountain Mission work sends us the following picturesque statement of an existing need:

EVERY one knows the story of the beggar, who asked for a shirt to be sewed on his button, and here is a somewhat similar case. The workers at the Mission of St. John the Baptist, Ivy Depot, in the Ragged Mountains of Virginia, have been presented with a door-knocker and are trying their best to build a house on it. For years they have lived upstairs in two rooms in a farm house, in which they do their own work and to which they must bring their own wood and water. They are most anxious to build a bungalow near the Church in order properly to carry on their social and religious work among the mountaineers. The site will be given by one man and the people are getting so interested in the idea that the men promise to make a road up to the house; one man says he will make a kitchen table, another a cabinet for the Victrola records, another a mail box, and still another man has promised to make a book shelf as soon as he knows the size of the rooms, and his wife wishes to stain it. The bungalow will cost \$1,200, of which \$948 is in hand, and any sum, small or large, will be most thankfully received, and can be sent to Miss Anna Williamson, care Archdeacon Neve, R. F. D. No. 2, Ivy Depot, Virginia.



The Rev. Allan L. Burleson, writing from Guadalajara, Mexico, on May 6th, sends \$5.00 gold, saying:

THIS represents the proceeds of nineteen pigs; for we here use pottery pigs instead of mite boxes, which have never been sent to us. The offerings in the nineteen pigs amounted to \$135.75 (pesos) paper currency, or an average of \$7.14 per pig. I think this is a pretty high average, for all the children are from families not well-to-do, some of them very poor. And a peso to these children is as much as a dollar to the children in the States.

A member of a branch of the Woman's Auxiliary writes:

I THOUGHT perhaps you might like to know what one branch of the Auxiliary did toward helping to get a house for Dr. Chapman, our missionary at Anvik, Alaska. At a meeting of our branch I mentioned Archdeacon Stuck's appeal for Dr. Chapman, and though we had a small meeting, the members took it up with interest and we sent on \$14 toward it. Now, of course, I know that is a very small sum, but it occurred to me that if many branches did likewise, the old saying that "Many a mickle makes a muckle" would be realized, and even if it was only \$1,000 of the \$5,000 asked for, that our Auxiliary in the whole United States could give, it would be quite a material aid.



The Rev. Douglas I. Hobbs, priest in charge of Trinity Parish, Winchester, Tennessee, sends a Sunday School offering of \$50.00 accompanied by the following statement:

THIS is a small mission, with only about forty communicants and a Sunday-school of one and a-half dozen children. Of this offering, \$28 came from a poor colored girl, every cent of it earned by her own labor. This girl, Edna Houghton, is only about seventeen years old and is the servant in a family of country people. She is the only colored communicant belonging to the mission, and lives five miles in the country, but she never misses a service. Do you think this might appeal to some one else as an illustration of the fact that "When there is a will there will be a way"?



With a gift of \$2, sent early in July, comes the following:

I AM pleased to be allowed to make this small offering. I am rather past earning much and have only what our great generous government gives her Old Soldiers for their past services. I have always been a "missionary man," and have set apart from my monthly income a small payment for missions regularly, for some years.

HOW IT WAS DONE

By the Rev. Charles W. Shreiner

SEVERAL years ago the scholars of the Church School of the Church of the Atonement, Philadelphia, gave to missions the sum of \$53. The following year they gave \$160; 1910, \$300; 1911, \$500; 1912, \$550; 1913, \$600; 1914, \$750; 1915, \$850, and in 1916, \$1,400.

The plan that made possible the increase from \$53.00 to \$1,400.00 in seven years is the subject of this paper. To be accurate, I must use a word that many of us abhor, and that word is "apportionment;" but it has been through the apportionment to the classes that our school has been able to present this wonderful offering at Easter, 1916.

We started by giving the strongest classes—strong in numbers and efficiency—an apportionment of \$25. Classes of the same number, but of younger scholars, \$20, and so on down, the lowest being \$10. There were quite a number at that amount. When Easter came a careful record was kept and a comparison made of what the classes were apportioned and what they gave; then at the first business meeting of the teachers after Easter the new apportionment was made for the next year, with the idea in mind that the total number of classes was to increase the total offering \$100. In other words, that year they gave \$300, and the next year they were to give \$400.

We asked the teachers how much of the extra \$100 they would make themselves responsible for, bearing in mind the success that they had for that year. We found the class that was apportioned \$25 was willing to try \$35 for the next year, and the class that was apportioned \$20 was willing to try \$25. The class that was appor-

tioned \$10 was willing to try \$12.50 next year. All new classes coming into the school to start at \$10. The result was that instead of giving \$400, as they were expected, they gave \$500, an increase of \$200 over the year before; and so each year the classes have attempted to do better. Last year the apportionment was \$700 and the school gave \$850. This year the apportionment was \$1,000, and we gave \$1,400. There are now four individual classes giving \$100 or more apiece, others \$75, and so on down to the new classes at \$10, each giving according to its ability.

I can very well imagine some one asking: "Where did the money come from?" May I answer: From four sources—duplex envelopes, extra effort, the mite boxes and the mission store.

Duplex envelopes are provided for every pupil in the school, with the exception of the members of the kindergarten. One side is for contributions to school expenses, the other for missions. The pupils are instructed by their teachers to divide their offering evenly—those who give two cents putting one cent in each side of their envelopes. The six and seven-year-old children in the primary department understand the system quite as clearly as their parents in the Bible classes, and almost without exception hand in their envelopes regularly, a penny or more in each side. When the school closes in June for the summer months, the pupils are urged to put their offering in the envelopes Sunday by Sunday, and to turn them in when school opens in September. Year before last sixty pupils turned in every envelope during the year, last year ninety, and this year one hundred and twenty.

The missionary offering this Easter from the envelopes amounted to \$350.

"Extra effort" is a term which we apply to such activities as cake and candy sales, or lectures given by one or more classes to help make up their apportionment. All "extra effort" must be made before Lent begins. This rule has been made to prevent a money-making spirit pervading the school during Lent. Last year one class of boys sold Christmas trees to their friends and relatives; several lectures were given in the parish house during the winter, and a series of five cake sales was held on Saturday afternoons in January and February. The returns from this source in 1916 amounted to \$350.

Mite boxes are distributed to each child at the beginning of Lent and collected on Palm Sunday. In addition to this, however, purple boxes are provided immediately after Easter to all those pupils and teachers who are willing to take one of these to be used during the entire year. In some cases a class takes one box to be used in common, bringing their extra offerings to Church School on Sunday and placing them in the box, which the teacher cares for. The sum of \$575 was turned in from all mite boxes this year.

The mission store is conducted for the months of January, February and March, the store keeper being one of the teachers of the school; the salesmen being the scholars; the customers being parents, or any one who will buy; and the articles of sale being matches, clothes-pins, candles, washcloths, bath-towels and bath mats. The store is open Tuesday afternoons and Saturday mornings for the salesmen to get their supplies. All money is returned to the storekeeper, who keeps an account for each scholar and each class, and then, ten days before Easter, pays the bills and deposits the profits with the treasurer of the school for the benefit of Missions. I might add

that we only buy and sell articles of merchandise on which we can make a profit of 100 per cent. This year the store cleared \$125.

The secretary of the school keeps in close touch with these four endeavors, giving credit to each scholar and to each class for any money that is earned from any or all of these efforts.

Our school is self-supporting. For the last six years not a penny has been given by the vestry for the support of the school, but through the duplex envelopes the school has been raising from \$500 to \$800 a year to maintain itself and to defray the running expenses of the parish house. Thus we are in some measure experiencing the fulfillment of Jacob Riis' declaration, made years ago, when he said that for every dollar sent to the heathen God gave us \$10 worth of purpose for our work at home.

When our 400 scholars determined, in the spring of 1915, to raise \$1,000 this year, we agreed that such a sum was the limit of our school's ability. On Easter night, when we presented over \$1,400, we realized that we had been mistaken; \$1,000 was not the limit of our ability, and next year we are hoping to do something even more worth while—this in spite of the fact that our children are not blessed with much of this world's goods. Their Easter offering represents work, thrift and sacrifice, and our children surely know what those three words mean.

SOME one has been analyzing the names in "Who's Who in America," and he has found that one name in twelve is that of a minister's son, and that such names are eighteen times as numerous as those of the sons of other professional men. Then a study of the names of men who have been famous in English history shows that the sons of ministers number 1,270; the sons of lawyers, 510; and the sons of doctors, 350.

How Our Church Came to Our Country

XI. HOW OUR CHURCH CAME TO TENNESSEE

By the Rev. E. Clowes Chorley, D.D.

ABOUT the year 1769 a small group of farmers from South-western Virginia settled on the banks of the Watauga River, in a part of the country which had been ceded to England by the treaty of Fort Stanwix. When the settlement was effected it was supposed that the territory was under the government of Virginia, whereas it was actually within the limits of North Carolina. Under these circumstances the immigrants formed the "Watauga Association," and wrote their own constitution. In 1777 the district was annexed by North Carolina and known as Washington County. For a brief period this was succeeded by an organization known as the State of Franklin, with John Sevier as Governor. In 1790 Kentucky and Tennessee were united as "the Territory South of the Ohio." Four years later the latter became an independent State and was admitted to the Union in 1796.

I. Church Beginnings in Tennessee

The founder of the Church in Tennessee was James Hervey Otey, who afterwards became its first and much-loved bishop. He was one of the twelve children of Isaac Otey, a Virginia farmer and member of the House of Burgesses. Rudiments of education James received in what was then known as an "old field school," from which he passed in turn to an academy at Bedford and the University of North Carolina. His coal-black, straight hair, and his height of six feet and four inches, earned for him the nickname of "Cherokee."

Shortly after his graduation in 1820 he was appointed to a classical tutorship in the university. It became part of his duty to conduct the daily prayers in the college chapel, a task which he found increasingly irksome. Relief came in the shape of a present of a copy of the Book of Common Prayer. Using it at first in the chapel he was led to study its contents. Study led to admiration; admiration to conviction, and to the end of his life he loved to be called "a Prayer Book Churchman." At the expiration of his tutorship Otey married and removed to Franklin, Tenn., where he opened a school for boys. At the end of eighteen months he went back to North Carolina and took charge of a school at Warrenton. The parish of Warrenton was then served by a young deacon, William Mercer Green, who had been a classmate of Otey's



ST. JOHN'S CHURCH, ASHWOOD
Built by Bishop Polk and his three brothers

at the university. The combined influence of Green and the great Bishop of North Carolina, Ravenscroft, led Otey into the Church. He was baptized by his college friend, and afterwards confirmed by the bishop in 1824. He immediately commenced his preparation for Holy Orders and was admitted by Bishop Ravenscroft on the tenth day of October, 1825.

Immediately after his ordination he returned to Tennessee and reopened his school at Franklin, about eighteen miles from Nashville. To the care of this school he at once added the establishment of regular Church services, which were held in the lower room of the Masonic Hall. The soil was hard and uncongenial. What is known to history as "the Great Revival" had swept through the State and left behind it a strong prejudice against any form of liturgical worship. In after days the bishop delighted to tell of overhearing a raw-boned native say to a companion: "Come, let's go and hear that man preach and his wife jaw back at him;" an allusion to the fact that Mrs. Otey was the only one in the congregation to make the responses. Undeterred by the fact that there was not a single communicant of the Church, outside his own family, in the entire State, the young deacon buckled on his armor and preached the word in season and out of season. In addition to his services at Franklin he rode horseback to Nashville on alternate Saturdays and preached to a congregation of six persons, two only of whom were communicants.

In 1826 the attention of the Domestic Committee of the Missionary Society, which was then but six years old, was drawn to Tennessee, and the Rev. John Davis was directed to visit the State where it was believed that many promising fields were open. In a letter dated November 12, 1827, Mr. Davis reports concerning the work at Knoxville: "I organized a

church on Easter Monday." He preached twice on Sundays; in the morning to a small number, but in the afternoon to a congregation which taxed the capacity of the Court House. He adds: "They have sometimes talked of building a church"—a project which, however, was long delayed. During a four weeks' vacation Mr. Davis visited Kingston, Columbia, Nashville and Franklin, in all of which places he found some old Episcopalians who rejoiced once again to join in the services of the Church. At Columbia he reports the presence of a number of families of wealth and influence who "would receive a missionary very joyfully and treat him with great kindness." At Franklin he found an interesting congregation, and notes that "they even talk of procuring an organ this winter." At Nashville prospects were not so encouraging. The unworthiness of a temporary ministerial supply had worked great injury; so much so, that "the prospects of the Church are quite blasted for the present."

The work at Knoxville did not develop as Mr. Davis hoped. The people were engrossed with politics to the exclusion of all interest in religion. Not one dollar was contributed to ministerial support, and the prospects of a church building were so remote that the missionary decided to remove to Columbia, where, with the assistance of Mr. Otey, a congregation was organized "under auspicious circumstances." Nashville was visited twice, and to that important point Mr. Davis transferred his residence. The vestry, which had been for some time inactive, resumed its responsibilities and the congregation increased considerably during the winter. In 1829 the vestry reported twelve or fourteen Church families and a congregation of forty to fifty persons. Mr. Davis suffered from persistent ill-health, and on November 15, 1829, left Tennessee for Alabama.

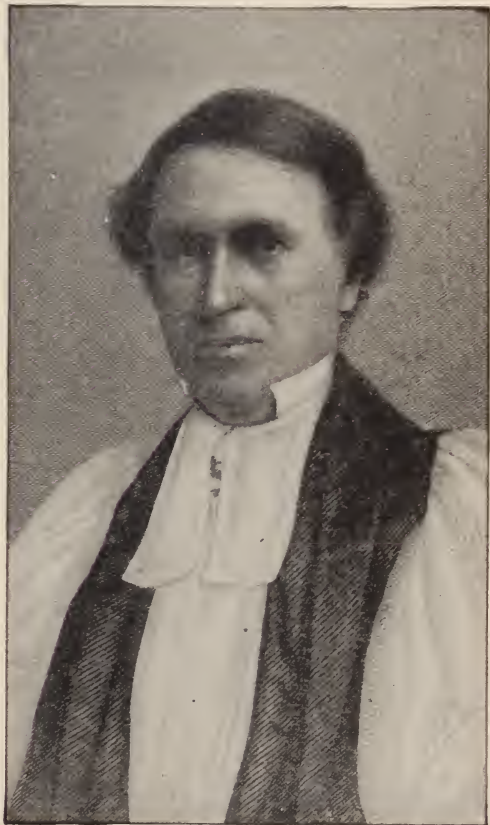
Mr. Otey, meanwhile, having been advanced to the priesthood turned to his old bishop, Ravenscroft, with an urgent request to make an episcopal visitation to the scattered congregations in Tennessee. The bishop arrived at Nashville at the end of June, 1829, and brought with him the Rev. Daniel Stephens, D.D., who immediately opened a school at Columbia and became rector of the newly organized parish of St. Peter's in that town. Bishop Ravenscroft did not shrink from administering sharp discipline to the erring minister at Nashville, and promptly suspended him from the exercise of his office. Though this was at first resented by the vestry, further reflection convinced them of the justice of the act, and a considerable sum of money was raised for a church building and the sum of \$800 per annum was pledged for a clergyman.

During the bishop's visit the diocese of Tennessee was organized. The Convention met in the Masonic Hall, Nashville, July 1 and 2. The three clergymen—Otey, Davis and Stephens—were present, and six laymen. Four parishes were received into the union with the diocese: Christ, Nashville; St. Peter's, Columbia; St. Paul's, Franklin, and St. John's, Knoxville. There were about fifty communicants in the whole diocese. Not one of the churches had its own building. In December of that year the Rev. George Weller, who had served as secretary of the Domestic and Foreign Missionary Society, was appointed to Nashville, and shortly afterwards established a Sunday-school. The corner-stone of a church to cost \$1,600 was laid on July 5, 1830, and the building was consecrated by Bishop Meade of Virginia, July 6, 1831. During the visitation of Bishop Meade he laid the corner-stone of the churches at Franklin and Columbia. The following year a visitation was made by Bishop Ives, successor to Ravenscroft in North Carolina. It was memorable

for the fact that John Chilton and Samuel George Litton were ordained to the sacred ministry. These were the first ordinations in Tennessee. At the Convention held during the bishop's visit, Trinity Church, Clarksville, was admitted into the union.

II. Bishop Otey

The year 1833 was notable for the diocese. In June of that year the diocesan convention convened at Franklin and proceeded to elect a bishop. There were present the eight clergymen at work in the diocese and nine laymen. The choice fell upon James Hervey Otey, the pioneer missionary of the State. He was consecrated in Christ Church, Philadelphia, on January 14, 1834. Bishop George Wash-



RT. REV. JAMES H. OTEY, D.D., LL.D.

ington Doane preached a noble sermon in the course of which he pointed out that:

"Here is a bishop who has never had a church to preach in, and has never yet had a living at the altar, but has been obliged to labor for his children's bread in the laborious though most honorable vocation of teaching; spending five days out of seven in a school, and for years has not had a month's recreation."

Bishop Otey entered upon a difficult work, but his faith and courage never faltered. At the outset of his episcopate there were in the diocese five priests and three deacons, and about 117 communicants. Conditions severely limited the possibilities of quick advancement. For fifteen years confirmations did not exceed fifty per annum, and in 1844 the diocese had only 400 communicants. In 1834 there was only one church building—Christ, Nashville—but that same year St. Peter's, Columbia, and St. Paul's, Franklin, were opened. Trinity, Clarksville, was added in 1838.

But there was "the sound of the wind in the tops of the mulberry trees." In January, 1833, the Rev. John H. Norment settled at Knoxville where the congregation had nominally existed for five years. He found the greatest difficulty in securing even a temporary place of worship, but eventually secured an upper room in the court house where he preached to gradually increasing congregations. The population of Knoxville was then about 2,000, and the nearest Episcopal minister was two hundred miles distant. Mr. Norment was succeeded by a young deacon, Forbes, under whose ministry the congregation increased three-fold. In 1836 there were four communicants. In the immediate future the work languished through lack of a minister, and in 1844 Albert Miller Lee, a professor in the East Tennessee University, was the only communicant left. The work was re-

established about 1844 by the Rev. Charles Tomes, and a building was fitted up as a chapel. The following year the corner-stone of St. John's Church was laid by the bishop, and it was consecrated by him in 1848.

In 1833 three devoted missionaries entered upon work in what was known as West Tennessee. This was a vast district, occupied for the most part by people who had migrated from North Carolina and Virginia. Otey testified that many of them were originally Churchmen. Some in despair had attached themselves to other bodies, but "others, looking for consolation in their Bibles and Prayer Books, have stood here, solitary but solemn mementoes of the Church of their fathers, and have continued to hope against hope that God would at last hear their sighs and groans." To the northern part of this country went the Rev. Samuel G. Litton, and established the work at Paris and Huntingdon. Mr. Wright and Mr. Chilton went out together for a time and found good success. The latter organized St. Luke's Parish, Jackson, and Zion, Brownsville, in each of which places services were held in the Masonic Hall. Mr. Wright preached at La Grange and organized Emanuel Church. On August 3, 1833, he arrived at Memphis, and the following day officiated in the academy. On the 6th, Calvary Church was organized. He says of Memphis: "Memphis has about 1,200 inhabitants, and it is thought by some persons that it will in a few years number many thousand." A little later he writes that "the vestry are resolved to build a house of worship with as little delay as possible, and as an earnest of it, the senior warden has engaged to give half the necessary lumber." A frame building which served as a rectory and a chapel was erected, and in 1844 Calvary Church was consecrated by Bishop Otey. It is described as a very plain building. "The communion

table was raised high on quite a wide platform. The pulpit and reading-desk were odd enough to be funny; they looked like pockets on a school-girl's apron—just two little balconies high up on the wall, with little doors behind. The stairway leading to these was outside from the vestry." Though Memphis grew by leaps and bounds this was the only Episcopal Church for several years. Towards the close of 1852 Bishop Otey removed from Franklin to Memphis, which had then a population of about ten thousand. One of the objects of this removal was the organization of another parish. In his journal of December 12, 1852, the bishop records the beginnings of this new work:

"This morning at 11 a. m., I commenced celebrating the worship of God in 'High-tower Hall,' a room over an oyster-saloon, and having also a dancing-academy in an adjacent apartment. The hall is to be used as a billiard-room during the week, while it is appropriated to Divine Worship on Sunday. The association is certainly by no means desirable. But it seems that we can do no better; and the question arises: Shall we worship in the house of Rimmon, or not worship at all?"

As a result of this effort Grace Church was organized, and St. Mary's Chapel, in another part of the city, was consecrated in 1858.

It is impossible to follow the varying fortunes of the Church in the State in any detail. Discouragements were many, and progress was slow. Some of the parishes were dormant, and others went on for years before they obtained church buildings. In 1833 Leonidas Polk settled at Columbia and remained there until his election as Missionary Bishop of the Southwest Territory in 1838. To the care of his extensive diocese Bishop Otey added, for a time, Mississippi, Arkansas and the Indian Territory, and journeyed thousands of miles.

III. The War and After

The Diocesan Convention of 1861 met at Somerville just one month after the outbreak of the Civil War. That memorable conflict had a disastrous effect upon the Church in Tennessee. Parochial buildings were turned into store-houses, stables, barracks and hospitals. Many of the parishes were vacated and not a few of the clergy served in the Confederate army as chaplains. The strain proved too much for the weakened frame of the bishop, and on April 23, 1863, he entered into rest, faintly whispering the words of the Lord's Prayer.

Not until 1865 were the scattered forces of the diocese able to gather for corporate counsel, and on Thursday, September 7, the Rev. Charles Todd Quintard, M.D., was elected as the successor of Bishop Otey. Born in Connecticut in 1824, the new bishop was a graduate of Columbia College, and obtained the degree of M.D. from New York University. For a time he practiced medicine at Athens, Ga. In 1851 he removed to Memphis and there became a close friend of Bishop Otey, by whom he was influenced to enter the ministry. His diaconate was spent doing hard missionary work in Tipton County; on his advancement to the priesthood he became rector of



BISHOP QUINTARD

Calvary Church, Memphis, and afterwards of the Church of the Advent, Nashville. On the outbreak of the war he became chaplain of the First Tennessee Regiment, and served in that capacity for four years. His graphic story of his experiences was published in 1905 under the editorship of the Rev. Arthur Howard Noll. He entered on the difficult work of re-organizing the Church in Tennessee with an ardor and enthusiasm which never abated. A preacher of commanding ability, a profound believer in the principles of the Tractarian Movement, gifted with a winning personality, and a tireless worker, he restored the years that the locust had eaten. In the work for the negroes he took a strong personal interest, and always insisted upon confirming the black man with the white, although severely criticised for so doing. He justified his action by quoting the words of Bishop Coxe:

"Our mother, the Church, hath never
a child

To honor before the rest,
But she singeth the same for mighty
kings

And the veriest babe on her breast;
And the bishop goes down to his narrow
bed

As a ploughman's child is laid,
And alike she blesseth the dark-
browed serf

And the chief in his robe arrayed."

For thirty-four years Bishop Quintard ruled his diocese prudently. His efforts to secure the division of the diocese and the creation of a new diocese for West Tennessee failed to secure the consent of the General Convention, and on April 20, 1893, Thomas Frank Gailor, vice-chancellor of the University of the South, was unanimously elected assistant bishop of the diocese. Early in 1898 Bishop Quintard died, full of years and honor, and Bishop Gailor became the diocesan.

IV. The University of the South

The University of the South is geographically within the confines of the diocese of Tennessee, but it is far more than a diocesan institution. It owes its beginnings to two men, close friends and brother bishops—Otey and Polk—although their efforts were warmly seconded by others, notably Bishops Atkinson, Green, Cobbs, Gregg and Elliott.

From the outset of his episcopate Bishop Otey cherished the dream of a great educational institution for the Southwest, and his dream was shared to the full by Leonidas Polk. The financial depression of 1837 arrested an ambitious scheme for the establishment of Madison University, for which a liberal charter had already been obtained. Not until 1857 was the dream realized. On the fourth day of July the bishops of eight Southern dioceses, together with representative laymen, gathered on the summit of Lookout Mountain, near Chattanooga, to organize the new institution. The address was delivered by Bishop Otey; at its close the name, University of the South, was suggested, and was formally adopted at a meeting held in October. The site selected was an uninhabited mountain top, heavily wooded and well watered everywhere. On the 10th day of October, 1860, in the presence of five thousand people, Bishop Polk laid the corner-stone. Ten thousand acres of land had been conveyed to the trustees, and within three months more than half a million dollars had been subscribed.

Then came the Civil War with its blighting influences. During its duration three of the bishops—Cobbs, Polk and Otey—who had been most active in founding the university, died, and the Southern dioceses were grievously impoverished. When Bishop Quintard visited Lookout Mountain at the close of the war in 1865, he found the garden turned into a wilderness. The



PANORAMA OF THE UNIVERSITY OF THE SOUTH

buildings were in ashes; even the corner-stone being smashed into fragments. The splendid endowment had been swept away, and for a time there seemed to be no hope of reviving the work.

One year later, however, some attempt was made, and a grammar school was opened at Sewanee. Little by little the waste places were re-

stored. The academic department was organized in 1871; the theological school followed five years later. A medical department was inaugurated in 1892, and a law school one year later. When the plans of the trustees are carried into effect the University of the South will possess a group of buildings worthy of the ideals of its founders.

“HOW OUR CHURCH CAME TO TENNESSEE” IN CLASS WORK

PREPARATION FOR THE LESSON

THE author of this article has kindly suggested the following books as sources of further information: “History of the Diocese of Tennessee,” Rev. Arthur Howard Noll; “M memoir of the Rt. Rev. James Hervey Otey, D.D., LL.D.,” Rt. Rev. Wm. Mercer Green, Bishop of Mississippi; “Doctor Quintard, Chaplain C.S.A., and Second Bishop of Tennessee, Being His Story of the War,” edited by Rev. Arthur Howard Noll. See also the “Biography of Bishop Polk” and the reports of the Domestic and Foreign Missionary Society from 1826 onward.

In addition to these, use some general history. With regard to the general conditions in Kentucky and Tennessee, a life of Daniel Boone, and Theodore Roosevelt’s “Winning of the West” will be useful.

THE FIRST FIVE MINUTES

Ask a younger class whether they know of any state whose name contains no vowel except “e.” An older class might be asked about the battle of Lookout Mountain, which can be connected with the establishment of the University of the South,

TEACHING THE LESSON

I. Church Beginnings in Tennessee.

1. What was the Watauga Association?
2. Tell about the early days of James Hervey Otey.
3. How did he come into the Church?
4. Tell about the missionary work of the Rev. John Davis.

II. Bishop Otey.

1. How many persons elected Bishop Otey?
2. How did the bishop support himself?
3. Where did he finally remove?
4. Tell about some of the places of worship used.

III. The War and After.

1. What was the effect of the Civil War in Tennessee?
2. Tell of the death of Bishop Otey.
3. Who was Bishop Quintard?
4. How did he feel about the Negroes?

IV. The University of the South.

1. When and where was the corner-stone of the University of the South laid?
2. Tell of its early promise.
3. What did Bishop Quintard find after the war?
4. What is its present condition?

EDUCATIONAL NOTES

FOR the benefit of those who are pressing for information concerning the Junior book for next year's Mission Study Course, the Educational Secretary would say that, while the book itself will not be ready before October, Mr. Osgood has submitted a sketch of the contents. The title will be "Mañana"; there will be a Prologue called "Also America," which will contrast in Mr. Osgood's inimitable way, the settlers of New England and New Spain; their purposes; the original inhabitants and their characteristics. There will be six chapters, the first called "For Gold, for Glory (and for God?)" ; the second "The Conquering Song," or "The Song of the Jungle Peddlers"; these two chapters will contrast selfishness and unselfishness, and will tell the stories of Pizarro and Las Casas. Chapter three—"The Pirate's Raft Sailing the Spanish Main"—will tell of Drake and Buccaneers and together with chapter four—"The Volcano of Liberty"—will contrast the results of selfishness and unselfishness. Chapter five will tell of Bishop Holly in Haiti, and chapter six of Panama. The epilogue, "Mañana," will have to do with the Monroe Doctrine of the Church.

The bibliography recommends "The New World (Gray) and "South of Panama" (Ross), for general background; for chapter I: "Conquest of Peru," volume 2, book 4, chapter 4; the "Discovery of America" (Fiske), volume 2, page 395; and "Along the Andes." For chapter II: "Las Casas" (Fiske and Prescott), and "Panama" (Bullard). For chapter III: "Drake" (Bullard), "Sailing the Spanish Main" (Maesfield). Chapters V and VI: "Under Drake's Flag" (Henty). For chapter IV: "Hidalgo" and "Mexico" (Enoch). For chapter V: (The Life of Bishop Holly) "Porto Rico and Hayti" (Verrill);

"Where Black Rules White" (Pritchard). For chapter VI: "Panama" (Bullard).

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A number of requests for maps received which we have been unable to fill. While it is undoubtedly very important and desirable to have good maps, their manufacture is too expensive and the call for them too small to warrant the department in having them made at present. The Educational Secretary desires to say, therefore, that with the exception of the small outline maps of China, Japan and Liberia on sale now, and the wall maps which may be borrowed from the library, we cannot supply maps until the demand is greatly increased. A great deal of assistance in matters Latin-American can be obtained through the folders of the various railroads and steamship companies.

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From the Educational Report of the Woman's Auxiliary for the Missionary District of Honolulu, the following is so cheerful that it deserves to be published on the Educational Page:

St. Andrew's Cathedral Auxiliary reports that "during Lent a class of five members was formed under Deaconess Spencer of Trinity Japanese Mission, who, because of her five years work in Japan and her great love for and interest in these Japanese people, was eminently fitted to guide us in our study for this year, i.e., 'Japan Advancing—Whither?' . . . As a result of the influence of the study classes during the past two years a desire was created to help the Japanese of these islands materially, resulting in a 'Cherry Blossom Fete' which was held two days, May 5 and 6, at the Royal Hawaiian Hotel and which netted two thousand five hundred dollars toward the erecting of a Mission House to be called St.

Hilda's Hostel. This is to be a home and settlement for Japanese women and girls. Thus, in studying the religion, lives and customs of these Oriental people, we have been made not only to understand them better, but to feel a personal responsibility for those in our midst, and we are sure that the future holds great possibilities for our work amongst them."

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Recent additions to the library include "The Life of Bishop Hare,"

written by Miss Mary G. Peabody, for some time the bishop's secretary, published by the C. M. P. C. Also "The Southern Highlander," by the Rev. Walter C. Whitaker, D.D., published by the C. M. P. C. The latter may be obtained from the Educational Department at 75c., cloth, and 40c., paper. A new edition of the Encyclopedia Britannica is now available for reference, and will be found most useful in connection with missionary research.

THE LITERATURE OF MISSIONS

BOOK REVIEWS

The Book of Personal Work. John T. Faris, D.D. Published by George H. Doran Company, 38 West Thirty-second Street, New York, N. Y. Price, \$1.00 net.

Ordinarily our reviews are confined to books which may be definitely classified as missionary in character. In the widest and most proper sense of the word this book comes under that classification. It is written by a graduate of Princeton who is a Presbyterian minister and editor of *The Sunday School Times*, and is a collection of statements as to the power of personal evangelism. Some time ago a volume appeared called "Twice-Born Men," emphasizing the possibilities of reclaiming the outcast and the derelict, and kindling anew a spiritual light in their souls. That book made a deep impression and awakened many to their responsibility. The present volume is not directed toward the submerged and excommunicated, but tells what may be done for the friend, the neighbor, the casual acquaintance—the thousands upon thousands with whom we touch elbows and exchange views on every subject—except religion; yet who perhaps only wait a serious and earnest word to bring them home.

The Church in the Highlands. John Mackay, M.A. Published by George H. Doran Company, 38 West Thirty-second Street, New York, N. Y. Price, \$1.50 net.

Many great things have come out of Scotland and the history of Scottish Christianity must always be interesting. Therefore, this story of the Church in the Gaelic Highlands, touching as it does the fascinating histories of Ninian, Columba, the monks and hermits, the Reformation and the later days, will be welcomed by students of Christian history.

The Rev. W. L. Kinsolving, assistant at the Church of the Holy Communion, N. Y., has published a pamphlet under the title "Even So Send I You." This is a series of three-minute missionary talks to children, beginning with the planting of the Church in Britain and closing with sketches of the missionary leaders of our own day and nation. It will be useful to clergy and others desiring to have at hand facts necessary for brief addresses. The price is 15c.

BACK COPIES OF THE SPIRIT OF MISSIONS

Miss M. Kimball, 7211 Carnegie Avenue, Cleveland, Ohio—Educational Secretary of the Diocese of Ohio—has the following copies of *The Spirit of Missions*, which she will be glad to send to any parish or person needing them to help complete a file, and who will pay the postage or express.

1906—June, November, December.

1907—All but June, July, August, September.

1908—All but April and May.

1909—Complete.

1910—Complete.

1911—Complete.

1912—All but August and October.

1913—All but January and February.

1914—All but March.

Mrs. George W. Weidler, 204 North Twentieth Street, Portland, Oregon, has the following copies which she will gladly send to any one who needs them:

1912—March, April, July, November, December.

1913—All but February and November.

1914—From May through December.

1915—From January through August.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

ANKING

Sailed—From Shanghai: Bishop Huntington, accompanied by the Rev. C. C. Yen, S.S. "Empress of Russia," July 15.

HANKOW

Arrived—At Shanghai: Sisters Ursula and Joan, S.S. "Empress of Russia," May 16; Mr. Thacher Souder, S.S. "China," June 16.

Sailed—From Shanghai: Rev. T. P. Maslin, Mrs. Maslin and four children, S.S. "Empress of Japan," June 3; Rev. C. F. Howe and family, and Rev. T. R. Ludlow, S.S. "Empress of Asia," June 16.

KYOTO

Arrived—At Vancouver: July 1, Bishop Tucker, having sailed from Kobe on S.S. "Empress of Asia," June 22.

PORTO RICO

Arrived—Bishop Colmore is now at Seawanee, Tenn., having left Porto Rico June 28.

SHANGHAI

Sailed—From Shanghai: Miss Laura E. Lenhart, S.S. "Empress of Japan," June 3; Miss M. H. Bailey, S.S. "Empress of Russia," July 15; Rev. G. F. Mosher and Mrs. Mosher, Dr. H. H. Morris and family, S.S. "Empress of Asia," June 16.

THE PHILIPPINES

Sailed—From Manila: Miss Blanche E. L. Massie, S.S. "Nippon Maru," May 19.

Resigned—Miss Lucy L. Soule, to take effect August 1.

TOKYO

Arrived—At Yokohama: Miss Hallie Williams, S.S. "China," June 11, proceeded to Tokyo same day.

Sailed—From Yokohama: Rev. and Mrs. S. H. Nichols, S.S. "Empress of Asia," June 22.

THE CAMBRIDGE CONFERENCE

An Appreciation

A short account of the Cambridge Conference appears on another page of this issue, but this little appreciation, by one of its members, gives a glimpse of the inner life of the gathering which is not found in the more formal note.

WE have returned from the Conference to our dioceses, parishes and homes; are they to be enriched by what we have brought back from Cambridge? There we lived for two weeks, a little community by ourselves, few of us touching the outside world even through a newspaper. We had not time for anything but to try to catch and hold the wonderful high lights that came to us in our services, lectures and classes.

It was a great joy to meet many who have grown familiar to each other, attending year after year these church courses, but it was an added joy to meet so many new persons, many coming even from the far west,

and to know that this Conference is being more widely recognized as a place to come for special training in all sorts of church work. Our one purpose in seeking for better equipment in our church work is a loving desire to strengthen ourselves, that we may the better help in the building up of the Body of Christ, His Church; and so the spirit of unity grows, that we may all be one in Christ Jesus, our Life and the Life of the Church.

We have been, as it were, on a mount, and have caught a vision of Holy Church, and the work that each of us is to do as loyal members of the same. May we carry this vision back with us into our parishes!

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

MAKING FRIENDS WITH HAITI

A SERIES OF LETTERS FROM MRS. BATTISTE

(Concluded)

February 9, 1916.

On the sixteenth of January I went to Coustard. Miss Keil, our United Offering nurse, did not accompany us, as she was very busy at that time moving into the "*clinique*," but I asked Miss Jones, our United Offering teacher at Port-au-Prince, to go, as I thought she needed the outing, as she is confined in school the week through. It is useless, as a rule, to visit any of the country stations on a week day, for you will generally find the members out, so Mr. Battiste, our little daughter, Priscille, and myself got up at five o'clock Sunday morning of the sixteenth, breakfasted, and just caught the six o'clock train near our door, that took us to the station for the half past six o'clock train that was to take us to Coustard.

I have been to Coustard three or four times, but I never met with a bigger crowd waiting for the cars. I was very thankful that Mr. Battiste thought it necessary to go along—of course all men think so here, that a woman cannot get along without them or some one to represent them—for the pushing and hurrying were something awful for a few minutes; then the gates were opened, and like a herd of cattle all rushed in and found their places. There was only one "especial car" that is, first class; there were five other cars that were just packed with the country people going home from the Saturday market. There is only

the one train a day, so if you miss that one you will have to wait until next day. My only anxiety was the non-appearance of Miss Jones. Happily the train was behind time, and Miss Jones, knowing its habits, was also. She soon came, accompanied by her brother, who left her in our care, and presently we were on our way, prepared to enjoy our ride. But we had hardly gone three miles before we made another stop of half an hour. Something had broken. And so on through the whole route; either we were waiting to get up steam or take on wood or water, something was the matter, and we went along quite leisurely, with abundance of time to admire the breadth and width of this once famous cul-de-sac, now laid low through the frequent revolutions and the drought that continues to make cultivation impracticable. Everything was sun-baked and powdered with the white dust that the wind that blows with so much violence at this time of the year delights in distributing equally on those that want and those that don't want, making it very disagreeable to travel. Knowing the district, we had brought our thermos bottle and were able to moisten our lips with good, cold water. (That was the thermos bottle's last trip, it died a sudden death after we returned home.) Once in a while, we crossed the bridge of the Grande Riviere, and if you were not told that it was a river bed you

would hardly think it from its appearance. After leaving the village of Crois-des-Bouquets the scene changes, and we have the dusty road without a stone and miles and miles of cactus, some the trailing cactus, others great trees, two stories high. I noticed at least five or six different kinds that were not in the least affected by the drought. The poor appearance of the huts, with no attempt at cultivation around them, did not strike me as so awful as it does a stranger, for to these country people all over the island the house is only a place to sleep in and a shelter from the rain. Arriving during the day, you will generally find the owners absent and a child or two watching the house. You ask for the master, he is in his garden. You look around and find nothing that can give you an idea of farming, perhaps not even a mango tree. If an intimate, you may be allowed to go to him in his garden. Generally you go on your horse, and after riding perhaps for an hour or two, you will come to his farm where you are silent through sheer astonishment, at what can be accomplished through perseverance and a few ancient garden implements, consisting of a hoe and a *machête*. These alone have accomplished wonders, but the prosperous look of the garden and its flourishing condition do not reconcile one to the great apparent poverty of the hut and children just passed. Poor indeed must be the laborer in the fields, who is obliged to send to market or buy from neighbors his staple products such as potatoes, yams, malangas, bananas and cassava. The poorest sell only to buy in exchange salt, matches, tobacco, soap, and sugar sometimes. Having cane, they very seldom need sugar, for the coffee is often made with the pure cane juice, making a delicious beverage.

To continue with our journey; at ten o'clock we arrived at Coustard, a distance of fifty miles from Port-au-Prince, and were happy to know that

the service had not yet begun. The cars stop just before the doors of the church. We were so tired of sitting still on the hard benches that the railroad company sees fit to provide for their passengers, that we hurried out, only to be brought to a sudden standstill at the unexpected appearance of the place where the church had stood. I knew perfectly what the cyclone had done to the church, had heard of it repeatedly, but yet I was not fully prepared for the perfect desolation that the aspect presented. Not a post was left standing, even a large *chêne* tree before the door, hanging over the railroad, had been abandoned by its hundreds of feathery inhabitants that had as many nests hanging from its branches, which very pretty yellow inhabitants kept up during the services a perpetual chattering, which was to say the least disconcerting.

The minister, the Rev. Vilvaleix Coulange, came out to receive us, accompanied by his wife and Mme. Pausianas, president of the Woman's Auxiliary branch at Coustard, assuring us that we were not too late. They wished to prepare a lunch for us immediately, but we preferred to wait until after the morning service, and in a very short while had gathered about eighteen persons under an arbor badly covered with cocoanut leaves before the prettily thatched two-roomed cottage of the minister, the wind still blowing with great violence. A temporary altar was made from a small table and placed just inside the door, the reading desk, or pulpit under the very small arbor, the harmonium inside, I am happy to say, as I played the hymns that were sung, and was not troubled with the wind blowing my book away. The service proceeded very heartily, Miss Jones leading in the singing and paying not the slightest attention to the blinding dust and burning sun on her. We have always considered Miss Jones delicate, and to be protected from all things harm-

ful, but she proved to us that she was more stoical than any of those present, who were like checkers on a checker board, so distressing was the wind and sun. My twelve-year-old daughter walked straight into the bedroom to bed.

The service proceeded steadily on through morning prayer, Litany, Ante-Communion service and sermon, and, after, Baptism of two children. (Nothing could disturb my husband's equilibrium, not even an earthquake!) The Baptismal font deserves I think special notice. It was of pure *lignum vitæ*, about nine inches across, and made from the heart of the *lignum vitæ*, which is almost black, with a stand so that it can be held by an assistant.

You can imagine what time we had to give to a meeting of the Woman's Auxiliary, when church was over at half past twelve, and the president and myself proceeded to confer on the necessities and rules of the society. We found that the women were working away with a will, with hardly any idea of what was intended or meant, but were blindly trying to obey orders from those at headquarters who had at last thought to make them one with them in the labor of the Saviour.

Mme. Pausianas is quite capable of conducting the branch and spares no pains to make herself fully acquainted with her duties. We were quite pleased with her businesslike methods and should have liked to stay several days with them, for the minister living in that sun-baked plain where every door is tightly closed during the day against the wind and glare and no tree is in sight, but the *bayahonde*, from almost one end to the other, needs help, someone with energy to plan what he in his goodness would be willing to carry out.

Our car was due at half past one, and we were back in her and on our way to Port-au-Prince, feeling that we had been to Coustard and had

hardly accomplished anything, the time being so short; but the members were quite pleased and we promised to come again when we hope to make our stay of longer duration.

We were in a greater hurry to get home than we were to go. Consequently we arrived at Port-au-Prince at four o'clock of the same day, very tired and very dissatisfied with our visit, seeing that we had spent a great deal of money and had accomplished very little. We hope to go again when we can stay a little longer, and put things on a more solid basis. The president, knowing her limitations, came to Port-au-Prince and assisted at one of our meetings at the capital and went away well provisioned for the future.

The president of the branch at Derlandes has been very sick, even to death's door. She is now at the capital and it will be some time before we think she will be able to go back to *Leogane*. There are so few women among our country people that can read that the whole of the burden is generally carried by the president in our country parishes.

I am sending you by this same occasion a copy of "An Ideal" translated into French from the October number of THE SPIRIT OF MISSIONS. I thought it expressed so well what we are trying to teach and tell them.

We expect the bishop very soon, perhaps by the end of this month. I hope I may be allowed to accompany him on his *tournee*, for then I will meet those that I have only been able to reach through writing.

The wife of Bishop Holly died and was buried last week, on the first of February.

February 11.

I cannot tell you how disappointed the boys were not to have seen you or Bishop Lloyd. Such a letter of *doleances* that I received from one of them (Metz Lochard) sick, cold and lonely, not speaking the English language. He

must have been pitiful. I hope by this time that he is all right. His sister is spending some time with me now. My house is the general stopping place for people from Leogane, as that is my husband's parish, and I have known times when I have had and have still to provide board and lodging to upwards of from fifteen to twenty persons, all that want work, all that want a doctor, are in trouble, lawyers, etc. We are only three in family, but we generally have about ten to provide for. Sometimes it looks as though we would succumb, but God has always provided. There are no little boarding-places here, or no big, for that matter, and people always hunt up their friends and relatives when they travel and live on them. We have four or five hotels, but you must have money to go there.

I hope to send subscriptions for at least five copies of *THE SPIRIT OF MISSIONS* for our different branches of the Woman's Auxiliary here. There is such a desire now since the American occupation to learn English that we will not have as much difficulty as formerly in translating.

Please excuse this, as I have written it in the greatest hurry, and while writing two of our most prominent members from Leogane (Bigonie) have come in with pillows and bed spreads, as if for a little stay. The man's head is all wrapped up. I know he is sick.

February 18.

I did so much want to tell you of our minister at Mirbalaid, Parish of St. André, who came to see us yesterday, the Rev. Daniel Michel. My connection with the Woman's Auxiliary has brought our missionaries very near to me, whereas before, I knew nothing about them, seeing them but once a year, at the convocation. Now they come in to see me to talk about their work, so glad are they to be in the circle of those working for Christ.

The Rev. Michel reports that he has

eight members of the Woman's Auxiliary in his parish; he is president and secretary. His loneliness, as expressed by himself, is pitiable. No one visits his parish, and since Bishop Holly's death, when he comes to the capital, he has no one to confer with. Bishop Holly's talk was always a liberal education,—you could not fail to be instructed thereby.

Only three of our ministers out of twelve have been out of the country, and they keep on faithfully in a humdrum way without feeling the breadth and depths of our religion, and now with a new interest in the Woman's Auxiliary, which they had never heard of before, they have awakened to the fact that they have been deprived of something.

Rev. Michel in his soft voice, wished to know if I could get someone to make two or three linen covers to cover the tumbler that he used for Communion. I asked him if he had no chalice, his Communion set with everything else belonging to the church was destroyed in the fire that had destroyed the church two years ago, when the army passed by. By his own efforts he is trying to rebuild. He has three outlying stations, that he visits now and then. He complained that the old members remain faithful, but the young ones drift away. The great misery here prevents one from helping the other, but I would like the old man to have a Communion set.* He is going to save for it, and is patient and not at all discouraged.

April 7.

Enclosed please find the sum of forty-five dollars and sixteen cents, being the sum collected from the blue boxes, and seven dollars for one year's subscription to *THE SPIRIT OF MISSIONS* for seven branches of the Wo-

*This has been given by the Massachusetts Altar Society, and a set of linen by Juniors in New Mexico.

man's Auxiliary here. I think that they are doing better, considering the hard times and the rate of exchange at four hundred. The whole amounted to two hundred and twenty-four *gourdes* and sixty-eight cents, which before sending away we convert into American currency.

I suppose you will overlook our being so much behind time; we have really been waiting on the Des Landes branch at Leogane; the president has been at death's door; and her life has been hanging in the balance for some time; only this week is she able to walk about her room. In her absence no one knew how to proceed about the opening of the blue boxes, but finally on receipt of my letter, the husband of the secretary opened the boxes

and took out the contents, quite arbitrarily, returning their boxes to two or three women, refusing to accept what they contained. I believe there was one instance where there were eight pennies and another twelve. He said they were not serious, and could do better. Their offerings amounted to twenty-two *gourdes*, and that was by no means half of the boxes, the people living so far away that they had not received the news yet.

Here ends the story of the Haiti branch up to the present time.

Bishop Colmore writes of it: "I am truly proud of the record made by the Auxiliary with the United Offering. You will remember they began late, and the amount they have raised is equivalent to a much greater amount in the States."

REMINISCENCES

By Eugenie Reymond

One day in visiting the Auxiliary rooms, the Rev. A. B. Hunter, of St. Augustine's, Raleigh, noticed a pencil sketch upon the wall, signed Eug. Reymond, Athens, 1894. It represents the old tower where Dr. and Mrs. Hill began their work, in 1831. As Mr. Hunter's eye caught the sketch, he said that it recalled old days when he visited Greece and himself was a scholar in the school, taking advantage of the opportunity given for instruction in modern Greek.

Miss Reymond, who made the sketch, is a retired worker, receiving a grant from the United Offering and now living in Geneva, Switzerland. We wrote her of Mr. Hunter's visit, and he also wrote her, with the result of a letter in return, which recalls old memories of our mission days in Greece, and seems to unite that early mission work with these later, and so different, days and years in which Mr. Hunter's life has been so freely given for work among the colored people of the South.

IN acknowledging the letter from Miss Reymond here given, Mr. Hunter writes:

"I became greatly attached to Miss Muir while in Athens, which was two months in the autumn of 1880. She seemed to be thoroughly in love with her work and to be devoted to the children under her care. I shall never forget my experience with the 'little teacher' to whom Miss Muir assigned me. That was the name, I think, which the children of the school gave

him. He took me off in a corner by myself and heard me read my lesson in Greek.

"The first Church service which I ever conducted was in Dr. Hill's house and at his request. I think I have already told you that after Dr. Hill's death, Mrs. Hill asked me to come out to Greece immediately after my ordination to the diaconate. But I felt that I had too little knowledge of the relations between the Greek Church and Anglican, and therefore declined."

Miss Raymond's Letter

It is not without some misgivings that I begin to answer your kind letter. I am not a very easy writer in English, but your letter has given such pleasure to me, I think that I can say a few things about Miss Muir and her school that may interest you. As I read your name in a letter from Miss Emery, it is brought to me so vividly—Miss Muir talking about you, your sitting amongst the children of our school and learning modern Greek. I remember her receiving a letter from you since you were in St. Augustine's School.

I was three years in Mrs. Hill's boarding school, teaching French and drawing. I was there during the last year of the life of Dr. Hill, and went away just before Mrs. Hill's death. Then Miss Muir and I took a house together, and we have been the closest of friends until her death, fourteen years later. I found her dead in her bed, after I had been waiting some time after breakfast was ready and wondering why she was so long in getting up.

In the later years she had a good deal of trouble in the school. The government had sent to Germany a Greek to study their ways of education, and as a true Greek as he was, he came back to put down all the old ways and bring instead the new ones. At the time and after seeing the beginning, I thought that the characters of the two nations were too unlike for the scheme to succeed. We had no more peace, and Miss Muir had many heart-sores. Before that she had begun to think about building a new missionary school in a healthy site behind the station on a hill. Everything was ready, only a part of the money; but the Archeological Society, after promising to buy the old school, withdrew, and Miss Muir had much courage, but she was beginning to be very tired when she died so suddenly. I had to shut definitely the old school,

amid the laments of the poor people and the children, to fight against some bad deeds, and it was years before I recovered from the shock of Miss Muir's death. I am so happy to write to some one who knew her. In the short time where you saw her every day in her beloved work, you must have understood something of her fine qualities. Here my old friends and relations knew very little of her and her work.

I was very much interested about your travel in Switzerland. I could say that you know better my dear country than myself. Did you know Miss Sybil Carter? At Miss Muir's death she took me in her heart, came to see me and stay with me at Geneva three times. Every time she took me for a little rest to some place of Switzerland that I did not know. But she is gone, too. Since then I had no occasion to speak English, and I am afraid I am very deficient in that way. But never mind, I shall be very glad to see you and Mrs. Hunter when you come again to Geneva, if you can give a few moments to me. I have been looking with much interest at the booklet you joined to your letter. What a grand and fine work it is! I feel happy at the thought of what you are doing for that poor people, and the results are wonderful. I have been reading, too, with much interest in *THE SPIRIT OF MISSIONS*, what is written about the Republic of Liberia in Africa.

About the war, we are like a little spot of calm in a whirlwind.

In 1912 I have been again to Athens, to stay for one year with one of my old pupils, and so I was there when the Balkanic war broke out. I went away before the attack of the Bulgarians on their allies, which had been expecting some troubles. The Serbs became sympathetic to me. They showed themselves most true and faithful to their allies. While in Athens I went, of course, to see the

old school in the Agora, but it was for me like a body without a soul. I did not go again. Did you know that a place near the school had been excavated, and colonnades came out?

It is wonderful to see all the beautiful buildings, schools, libraries, museums, that make Athens so bright and which gifts of her citizens who have made money in all countries of

the world and come back to offer the best to their country have enriched. Athens is such a large city now, so much larger than when I left in 1898; many fine houses, and such space it covers, with so many beautiful gardens. From the Acropolis and Lycabettus it is so interesting to watch the size and brightness of the town. In the moonlight it cannot be forgotten.

THE WOMAN'S AUXILIARY AND ITS NEXT TRIENNIAL

Representatives and Alternates.

If you have not already done so please send to the Secretary of the Woman's Auxiliary at the Church Missions House, as soon as possible, the names and addresses of the five chosen representatives. The names of the alternates may be sent later.

Badges (Price ten cents each):

Badges for these representatives who have not those used at former Triennials may be obtained from Miss Triplett, Secretary of the Missouri Branch, 1416 Third National Bank Building, St. Louis, Missouri.

Auxiliary Dates and Places to be remembered:

Headquarters: Sheldon Memorial Hall, 3646 Washington Avenue.

October 10: Tuesday—Registration.

October 10: 4.30 P. M.—St. Peter's, Lindell Boulevard and Spring Avenue. Quiet Hour.

October 11: 2.30 P. M.—Sheldon Memorial—A business meeting of the Woman's Auxiliary Representatives.

October 12: Thursday, 8 A. M.—Corporate Communion, with United

Offering—Christ Church Cathedral, Thirteenth and Locust Streets.

October 12: Thursday, 2.30 P. M.—Triennial Mass Meeting, Odeon Hall, North Grand Avenue.

Study classes, conferences, noon prayers, missionary speakers, intercessions will follow.

October 19: Thursday, 8.30 P. M.—Eight drawing room meetings will be held.

Business sessions may be expected from time to time, and the closing service will be a Quiet Hour held at St. Peter's Church.

To Missionaries:

All women missionaries expecting to be in St. Louis during the Triennial are asked to notify the Secretary at the Church Missions House.

Diocesan Officers for 1916-17:

Will the Secretary of every branch who as yet has failed to do so and where the officers for 1916-17 have been chosen, please send at once a complete list of these officers, both of the Woman's Auxiliary and its Junior Department, including all sections, giving addresses in full.

THE JUNIOR PAGE

FROM THE JUNIOR DEPARTMENT OF THE DIOCESE OF WESTERN NEW YORK

Miss Mary E. Hart, 90 Plymouth Avenue, Rochester, N. Y. (Sec. I.) Miss C. L. Sanders, Stafford, N. Y. (Sec. II.) Miss L. G. Arnold, Geneseo, N. Y. (Sec. III.)

TWO new plans adopted in the fall of 1914 have been of great value in giving District and Diocesan leaders a better idea of the ideals and accomplishments of the parish branches. The first of these was a Letter-Leaflet sent out early in the year to the parish leaders containing the Junior prayers and pledges, a poem on the scholarships, a few definite directions to parish leaders, and an Honor Standard containing twelve questions, from the answers to which a Roll of Honor for the year was compiled, and an additional list of nine questions giving information about the parish work. The second plan was a loose-leaf note book with headings prepared by Mrs. Robins of Rochester for the keeping of parish reports. We give below a few extracts from these report books under the headings: Aim, Pledges, Prayer, United Offering.

Aim: To instill in the hearts of the children a larger missionary spirit in their everyday life. To strive for promptness and faithfulness in their work (also detailed plan for the year's work) (*St. Michael's, Geneseo*).

Aim: To increase the attendance at each meeting. To increase enthusiasm for missions. To teach the children to think of others less fortunate than themselves. To prepare the children to be possible Junior leaders in the future. (*Trinity, Rochester*.)

Pledge: During Lent each girl undertook to earn as much money as possible. On Easter Monday we had

a little party and each told how she had raised the money. Each girl put her money in a small globe with a slit cut out through her own country; then the leader told them that that money was to be used to take the gospel to all the world by educating children in all parts of the world. The pledges had already been taught with the use of a globe. The rest of the money for the pledge was raised by means of a doll party. An admission fee of ten cents was charged and more than thirty girls attended. All brought dolls, even the grown-up girls, and the dolls were entered in a baby show in which the judges measured, weighed and examined them critically and awarded blue ribbons. The doll which was to be sent in the box made a farewell speech, telling about the trip she was about to make. (*St. Thomas, Rochester*.)

United Offering: At the first meeting in the autumn each girl is given a "glad-box," a small white box with a gold cross on it and the words in gold "For Thou, Lord, hast made me glad." On any and all joyful occasions a thank-offering is placed in it. When these boxes are distributed a short talk on the United Offering is given, a Bible reading, and a prayer. At the last spring meeting when they are collected they are placed together in the center of the circle, opened, the money counted. (*Section III Epiphany, Rochester*.)

WITH THE MANAGING EDITOR

WE are six months old. On the first of January the office of Managing Editor was created, and we began our official life in the Church Missions House. (Please remember that the office is Room 51 on the fifth floor and that the latchstring is always out.) What a busy and interesting and happy six months they have been! Inheriting from Mr. Buckwell an excellent system and a most competent staff, the business details have been merely a following of a well-blazed trail. The outstanding fact of the six months is the kindly interest of Church people generally. Certainly ninety-nine out of every hundred letters have been fair in their requests and kindly in their tone; many have been overly appreciative in their estimate of our work. All of which leads us, first of all, to say, "Thank you," and then to recite a fact which has been stated many times, namely, that working together—you in your parish and we in the Church Missions House—there is no limit to the good which we can accomplish in the answering of our prayer: "Thy Kingdom come."

* * *

The copy for this page is being written on July 1st, as we are speeding down through Georgia, en route to Gulfport, Mississippi, to attend the Conference there. It may interest some of you to know that in the past six months we have travelled more than ten thousand miles on the purely official business of giving missionary addresses.

* * *

The above paragraph is written to emphasize the fact that there is something more to a missionary address than the presence of the speaker. When a representative of the Board of Missions stands before you, remember that he is enabled to do so be-

cause the office staff is attending to details and keeping the work so up to date that on his return he can drop right into his place. In other words, the Church Missions House shelters one big family. The success of one is the success of all. Many of you have met one or another of the officers of the Board of Missions. Don't forget that many another whom you have not met—members of the office staff—is truly interested in the success of your missionary meeting and the enlargement of missionary interest in your parish. This is eminently true of the staff in the Managing Editor's office.

* * *

Among the interesting comments which have come lately are these:

"THE SPIRIT OF MISSIONS, I can assure you, is warmly welcomed, and I could give up almost anything else rather than that interesting and inspiring little magazine. I have taken it for years, and while my life is spared you shall have this one of your old friends with you. I cannot help as I would like, but I shall try to procure new subscribers. I can though, and do, pass my copy on to others to read."

"Thank you for your letter. I love THE SPIRIT OF MISSIONS and the good work of our Board. I'm sorry my subscription has not been paid—my only excuse is heavy school work. I send two dollars, one for my own subscription and one to send the magazine to a friend. I have been sending her my copies, but I can give them to some one here. I want to tell you that a well-educated, cultured Baptist told me she thought THE SPIRIT OF MISSIONS was one of the very best missionary magazines, if not the best. She reads it diligently."

"Yes, I know I'm away behind in renewing my subscription, but it isn't from lack of interest, just lack of the necessary time and energy to get it done. I've been a reader, though not a subscriber to THE SPIRIT OF MISSIONS for a long while, and it is always a most welcome visitor. Though I don't do anything in the mission work myself, I always want to know what others are doing and how the work is getting along. Thank you so much for your letter. I'm afraid I'd never have gotten the check written without your letter as a gentle reminder."

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID
THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba, and in the Canal Zone; in thirty-eight dioceses, including missions to the Indians and to the negroes; to pay the salaries of thirty-two bishops, and stipends to about 2,584 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1915, to July 1st, 1916.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to July 1st, 1916	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to July 1st, 1916
PROVINCE I			PROVINCE IV		
Connecticut	\$57,254	\$43,422.78	Alabama	\$7,629	\$3,063.47
Maine	4,989	2,518.02	Atlanta	5,675	3,274.92
Massachusetts	81,891	61,317.83	East Carolina	3,896	7,487.93
New Hampshire	6,567	3,715.29	Florida	5,028	2,859.45
Rhode Island	23,239	19,970.32	Georgia	4,636	2,176.74
Vermont	4,462	3,600.96	Kentucky	8,426	5,171.74
W. Massachusetts ...	15,617	11,287.31	Lexington	2,561	2,221.45
	\$194,019	\$145,832.51	Louisiana	8,587	4,279.02
PROVINCE II			Mississippi	5,622	3,353.28
Albany	\$27,201	\$14,910.11	North Carolina	6,954	5,824.69
Central New York...	24,577	13,615.43	South Carolina	8,820	8,430.09
Long Island	65,210	24,245.32	Tennessee	7,510	3,391.58
Newark	44,770	33,928.66	Asheville	2,683	1,917.14
New Jersey	31,765	18,659.18	Southern Florida ...	2,194	1,906.69
New York	282,507	150,103.74		\$80,221	\$55,358.19
W. New York	29,709	16,483.54			
Porto Rico	268	356.64			
	\$506,007	\$272,302.62			
PROVINCE III			PROVINCE V		
Bethlehem	\$20,438	\$15,014.61	Chicago	\$47,252	\$20,677.45
Delaware	5,180	4,404.60	Fond du Lac	3,824	1,953.99
Easton	2,764	1,826.26	Indianapolis	4,681	3,242.77
Erie	6,880	3,862.06	Marquette	2,490	1,750.92
Harrisburg	11,464	6,340.56	Michigan	16,888	13,655.54
Maryland	34,828	22,560.76	Michigan City	2,458	1,347.09
Pennsylvania	148,737	122,605.42	Milwaukee	11,077	4,220.82
Pittsburgh	25,433	20,152.00	Ohio	25,278	13,862.37
Southern Virginia ...	18,663	13,656.01	Quincy	2,635	1,637.40
Virginia	15,112	17,091.22	Southern Ohio	15,698	9,929.61
Washington	23,750	17,942.20	Springfield	3,114	1,360.67
W. Virginia	6,822	5,836.21	W. Michigan	6,888	3,441.86
	\$320,071	\$251,291.91		\$142,283	\$77,080.49

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to July 1st, 1916	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to July 1st, 1916
PROVINCE VI			PROVINCE VIII		
Colorado	\$9,198	\$2,906.68	California	\$13,756	\$5,119.59
Duluth	3,404	1,852.80	Los Angeles	15,045	6,669.10
Iowa	8,570	2,521.93	Olympia	5,176	1,952.25
Minnesota	16,772	6,590.22	Oregon	4,087	1,577.61
Montana	5,022	4,460.64	Sacramento	2,492	1,329.42
Nebraska	4,124	2,559.45	Alaska	1,007	709.62
North Dakota	2,166	1,899.35	Arizona	1,139	921.07
South Dakota	3,463	2,728.84	Eastern Oregon	706	358.35
Western Colorado	664	482.79	Honolulu	2,011	1.05
Western Nebraska	1,452	1,271.19	Idaho	2,094	1,979.94
Wyoming	2,158	1,476.62	Nevada	765	646.90
	\$56,993	\$28,750.51	San Joaquin	1,227	1,080.99
			Spokane	2,420	903.16
			Philippines	484	216.57
			Utah	1,002	736.99
				\$53,411	\$24,202.61
PROVINCE VII			Anking	\$194	\$18.24
Arkansas	\$3,514	\$1,998.67	Brazil	242	67.25
Dallas	3,330	1,561.91	Canal Zone	194	252.67
Kansas	4,640	2,068.91	Cuba	814	807.83
Missouri	13,362	9,200.50	Haiti .....	...	5.00
Texas	6,496	4,794.84	Hankow	242	30.00
West Missouri	4,929	2,369.93	Kyoto	155	.....
West Texas	2,403	2,016.90	Liberia	406	548.64
Eastern Oklahoma	1,216	899.75	Mexico	406	129.25
New Mexico	1,068	1,224.15	Shanghai	242	190.26
North Texas	691	873.78	Tokyo	319	30.45
Oklahoma	1,158	912.09	European Chs.	1,624	481.82
Salina	853	636.82	Foreign Miscel. ....	...	18.92
				\$4,838	\$2,580.33
			Miscellaneous .....	.....	\$1,716.20
	\$43,660	\$28,558.25	Total	\$1,401,278	\$887,673.62

OFFERINGS TO PAY APPROPRIATIONS

SOURCE	1916 TO JULY 1	1915 TO JULY 1	INCREASE	DECREASE
1. From Congregations	\$534,127.33	\$647,020.08	.....	*\$112,892.75
2. From Individuals	78,003.96	137,030.24	.....	*59,026.28
3. From Sunday-schools	174,238.03	177,967.01	.....	*3,728.98
4. From Woman's Auxiliary	101,304.30	127,076.28	.....	*25,771.98
5. From Interest	133,096.03	82,299.72	\$50,796.31	.....
6. Miscellaneous items	6,304.56	9,276.63	.....	2,972.07
Total	\$1,027,074.21	\$1,180,669.96	.....	*\$153,595.75
7. Woman's Auxiliary United Offering.....	60,000.00	60,000.00	.....	.....
Total	*\$1,087,074.21	\$1,240,669.96	Net decrease	*\$153,595.75

*Last year to July 1st we had received for the "Emergency Fund" \$235,813.92. This year for the "One Day's Income Fund" we have received \$44,231.42, a difference of \$191,582.50. This accounts for all but about \$9,000 of the decrease in offerings from Congregations, Individuals, Sunday-schools and the Woman's Auxiliary.

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1915, TO OCTOBER 1ST, 1916

Amount Needed for the Year

To pay appropriations as made to date for the work at home and abroad.....	\$1,635,511.75
Total receipts to date applicable on appropriations.....	1,087,074.21
Amount needed before September 30th, 1916.....	\$548,437.54

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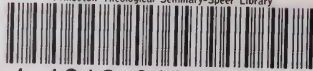
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